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For The Rev.

Stephen Williams

at

Woodstock

Family-Religion Revived:

OR,

AN ATTEMPT

TO PROMOTE

RELIGION and VIRTUE in Families.

IN TWO PARTS.

I. PART. On Family-Worſhip: Containing Reaſons, Directions, Helps and Motives for a decent and devout Performance of it.

II. PART. On the Education of Children, and Family-Government: Shewing the Way and Method in which Children ſhould be educated, Precautions to be uſed, and Motives to excite thereto.

Recommended to the Heads of Families, for their ſerious Conſideration and Improvement.

ACTS x. begin. Cornelius --- *was a devout Man, and one that feared GOD, with all his Houſe, --- and prayed to GOD always.*

GEN. xviii. 19. *I know him, that he will command his Children, and his Houſhold after him, to keep the Way of the LORD, to do Juſtice and Judgment.*

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INTRODUCTION.

THE devout Worſhip of GOD, and good Government in *Families*, is of great Importance, and of univerſal Influence upon the State of Virtue and Religion in the Land. Families are little *Nurſeries*, and original Fountains, from whence all the Members both of Church and Commonwealth proceed; and if *they* are corrupt, there is great Danger, that the Streams which flow from them will be corrupt alſo, and that the Infection will ſpread far and wide thro' the Land: And all Attempts to reform a ſinful People, and to revive practical Religion and Virtue among us, will be likely to prove ineffectual, and to little Purpoſe, till Parents and Heads of Families will do their Part, and heartily and faithfully join in promoting ſo good a Deſign.

All therefore, as they have any Concern for the Honour of GOD, for the Revival and Flouriſhing of Religion in the Land, and for

the Good of the rising Generation, must devoutly maintain the Worship of God in their Families; as well as carefully educate their Children in *the Nurture and Admonition of the Lord.* And those who have neglected so important a Duty, should be affected with a Sense of their sinful Neglects; and should be fill'd with a pious Resolution to begin and carry on the devout Worship of God in their Houses: And those who have heretofore perform'd it only in a careless, broken, unprofitable Manner, should be awaken'd to a Sense of their great Defects; and should learn to worship God decently and devoutly, to the Edification of themselves and their Households.

Perhaps there is no Part of religious Conduct, wherein the *Heads* of Families need plain and familiar Instructions, Helps and Guides, more than they do in the Discharge of Family-Duties; nor is there any Part of Religion that many, when they first enter into Family-State, are more at a Loss about: And, for Want of suitable Helps, some neglect it all their Days; and others perform it only in a broken, defective, unedifying Manner. An Attempt therefore to guide, assist and quicken People in Family-Religion, must be very necessary and commendable.

CHAP.

CHAP. I.

Reasons for Family-Worship.

FAMILY-WORSHIP includes these several Parts, *viz.* Reading the Holy Scriptures; Singing the Praises of GOD, in Psalms, Hymns and Spiritual Songs, (where there are a sufficient Number that have suitable Voices,) especially on Saturday-Evenings, and on the Lord's Day; devout Prayers and Praises offered up to GOD every Morning and Evening, by the Head of the Family, or by some suitable Person at his Appointment; and also *Graces* before and after Meat. And such Family-Worship is a very plain and important Duty, as is evident both from *Reason* and the *Word of GOD.*

1. *'Tis a Duty evident from Reason.* Every Family is a little Society, constituted and founded by the wise *Disposer* and *Orderer* of all Things, *who setteth the Solitary in Families:* And surely every Family should socially join, in devoutly acknowledging and worshipping the great GOD, who has thus form'd them into Family-State.

All Families also entirely depend on God-Almighty for all needful Blessings and Enjoyments: He alone, in his rich Grace and good Providence, can

forgive Family-Sins, can ſupply Family-Wants, and provide Family-Bleſſings. They conſtantly and renewedly receive many Favours from the Divine Bounty; as well as ſome Times are viſited with Afflictions and Sorrows by his chaſtening Rod. And now, what can be more *reaſonable* and fitting, than for Families ſocially to worſhip the great and merciful GOD, on whom they thus entirely depend? jointly to pray to him for the Bleſſings they need, to give him Thanks for the Mercies they receive, and to humble themſelves under the Rebukes of his holy Hand?

Family-Worſhip is moreover neceſſary to beget and maintain a Senſe of Religion, and to advance a Spirit of Serioufneſs in the Members of the Family: And if it ſhould be neglected, the whole Houſe is in Danger of growing up and living in a thoughtleſs Indifference to, and Unconcernedneſs about all Religion.

In a Word, *Parents* and *Heads of Families*, ought to be Guides and Examples to their whole Houſholds, not only in the moral Virtues of Juſtice, Truth and Charity to Men, but eſpecially in the Duties of Piety and Devotion towards GOD; and muſt accuſtom their *Children* to his devout Worſhip from their tendereſt Age; and ſhould therefore conſtantly pray with and for them.

2. *Family-*

2. *Family-Worſhip is a Duty very evident from the Holy Scriptures.* *Abraham*, the Friend of God, and Father of the Faithful, the Pattern of Believers, who at the Call of God left his native Country and Kindred, in order to ſerve God in Purity, how conſtantly and zealouſly did he ſet up and maintain the Worſhip of God in his Family, in all the Places where he ſojourned! Whereſoever he pitched his Tent, *there he built an Altar to the Lord, and* devoutly *called on the Name of the Lord*; as in *Gen.* xii. 8. and xiii. 18. It was the pious Reſolution of *Joſhua*, Chap. xxiv. v. 25. As for me, and my Houſe, we will ſerve the Lord. And the ſame Zeal and Reſolution had good *David* for *Family-Religion*, *Pſal.* ci. 2. I will walk within my Houſe with a perfect Heart.

Our *bleſſed Saviour*, who is our great Pattern, as well as Inſtructor, conſtantly pray'd, and maintain'd the Worſhip of God, with his *Diſciples*, who were a little Society, and a kind of Family. In *Luke* xviii. 1. he teaches us, that *Men ought always to pray, and not to faint*; and that they ſhould *cry to GOD Day and Night*: And to encourage us to do it *ſocially*, tho' it be only with a few, no more than the Members of a ſmall Family, he has graciouſly promis'd, that *where two or three are gathered together in* his *Name, there* he *will be*

be in the Midst of them. *Cornelius*, that devout Worshipper of GOD, *whose Prayers and Alms came up for a Memorial before GOD*, not only privately worshipp'd GOD himself, but he maintain'd social Worship in his Family; as in *Acts* x. 2. *He feared God, and prayed to him alway*, with all his House. The inspired Apostle *Paul* exhorts us, *Eph.* vi. 18. *to pray always, with all Prayer and Supplication in the Spirit*, i. e. To pray at all Seasons, and with all kinds of Prayer; and Family-Prayer being one kind, it must therefore be constantly attended at all Seasons. *St. Peter* enforces the Exhortation to *Husbands* and *Wives* do dwell together according to Knowledge, and as being Heirs together of the Grace of GOD, from this Consideration, that otherwise *their Prayers would be hindered*; hereby plainly supposing, that *they* make it their constant Practice to pray and worship GOD together.

And Reading the *Holy Scriptures*, as well as Prayer, should be attended as Part of Family-Worship. The *sacred Oracles* contain Treasures of Divine Knowledge and Wisdom: They are profitable to inform us in the History of GOD's ancient remarkable Providences and Dispensations towards his People, to instruct us in the important Doctrines we must believe, to direct us in all the necessary Duties we must practise, to reprove us for all the Sins we have been

been guilty of, and to restrain us from those that we are expos'd to; and are also of great Use to fill our Minds with a Spirit of Seriousness and Devotion, and to compose our Minds to a praying Frame. It is of great Importance therefore, that the *Holy Scriptures* be daily read in the Family, not only as a preparatory Duty to Prayer, which is a more immediate and direct Address to GOD, but also as an excellent Means of training up the Children, and all the Members of the Family, in the Knowledge of and Acquaintance with the noble Truths of Religion. It seems to be a Direction to Families, (being mentioned just before the particular Directions to the several Members of the Family, diligently to attend the respective Duties of their Places,) that *the Word of* Christ *dwell richly in them*; as in *Col.* iii. 16. It is as strictly required of Families, that *the Word of God dwell richly in them*, as it is that they every one attend the Duties of their respective Places.

And that Family-Worship should be attended, *daily*, both in the *Morning* and *Evening*, is also *reasonable* and *scriptural*. What can be more reasonable than for whole Families, after having had their weary Limbs refresh'd, and their exhausted Spirits reviv'd with sweet Sleep and Repose in the Night, and gladden'd with the chearful Light of the returning Morning, early

early and in the first Place, to pay their Devotions to the God of all their Salvations; to render him sincere Thanks for the Mercies of the Night, and to implore the Care and Protection of his kind Providence amidst all the Dangers, and thro' all the Business and Concerns of the Day? And again in the Evening, what can be more proper and becoming us toward our *great Preserver* and *kindest Benefactor*, than to give him renewed Thanks for the Salvations of the Day; and afresh to commit ourselves to the Inspection of his wakeful Eye, and to the Care of his watchful Providence, during the Slumbers, and Silence of the Night?

And the *Word* of God plainly teaches us the same Thing. Under the *Levitical Dispensation*, there was appointed the *Morning* and *Evening Sacrifice*. It was the constant Practice of *David*, that devout Worshipper of God, to attend this Duty *Morning* and *Evening*: It is, says he, *Psal.* xcii. 2. *a good Thing to shew forth thy Loving-kindness in the* Morning, *and thy Faithfulness every* Night. And he resolved that at Night he wou'd lay himself down in Peace with God, and sleep, humbly trusting in him for Safety: And in the Morning, after he had laid him down, slept, and awoke, the Lord sustaining him, he would direct his Prayer to God, and look up; he would cry

to

to him with his Voice, and give Glory to him who was his Shield, and the Lifter up of his Head, as in *Pſal.* iii. and iv. Thus we ſee that Family-Worſhip is an evident Duty, agreeable both to Reaſon and Scripture; and that none ought to doubt of the Propriety of it, or imagine it a needleſs Practice.

CHAP. II.

Directions for a right Performance of Family-Worſhip.

I. DIRECT. IF you would rightly attend Family-Worſhip, *look well to your own perſonal Religion.* Earneſtly endeavour to become ſeriouſly and truly religious yourſelves. Acquaint yourſelves with the great Truths of *natural* and *revealed Religion.* Get and maintain a realizing Knowledge and firm Belief of the Exiſtence, Preſence, Greatneſs and Authority of the bleſſed GOD, and of the Worthineſs and Preciouſneſs of his dear *Son,* our *bleſſed Saviour*: And under the lively Influence hereof, devote yourſelves to GOD, to be his Servants forever. Embrace the Lord JESUS CHRIST as your only Saviour: Give up yourſelves to him as his ſincere Diſciples, to learn of him, to obey and follow him, and humbly rely on his rich Grace and infinite Merits, for the free Remiſſion of all your Sins,

Sins, and for Acceptance with an holy God. Earneſtly ſeek the Influences of the *Divine Spirit*, to renew you in the Spirit of your Mind, and to beget in you a prevailing Diſpoſition and full Reſolution to live to God. Endeavour to have the Love and Fear of God truly abiding in you, engaging and animating you to a Life of chearful Obedience to all his Commandments. *This* would be the Way to be prepar'd and qualified for an acceptable Performance of Family-Religion.

II. Direct. *Be very careful to maintain Peace and Friendſhip, Virtue and Order in your Families.* Let all the Members of the Family be concern'd to behave becoming their reſpective Places; and to be prudent, faithful, courteous and obliging in all their Conduct. Avoid, poſſible, all domeſtick Broils and Contention all Bitterneſs, Wrath, Hatred and Variance. Such Things will ſo greatly ruffle your Mind and diſturb your Spirits, as wholly to unfit you to join together in the Worſhip of God. Accordingly the Apoſtle directs, 1 *Tim.* ii. *That Men pray every where, lifting up holy Hands without Wrath.* If there is no Agreement and Friendſhip among the Members of a Family in other Things, how can it be expected that they ſhou'd with any Comfort agree and join together in the Worſhip of God? But where there is cordial Love, Peace and Friendſhip ſubſiſting betwe

between the Members of a Family, O how happily and joyfully may they dwell together! And what ſweet and pious Communion may they enjoy in the Worſhip of GOD! *Behold*, ſays the *Pſalmiſt*, cxxxiii *Pſal.* 1. *How good and how pleaſant it is for Brethren to dwell together in Unity!* O then, by all Means, prize Peace and Friendſhip in your Families, and ſtrive to maintain it! Let the *Maſter* and *Head* of the Family, while he is careful on the one Hand to maintain his Authority, and to uphold due Government in his Houſe, be as careful, on the other Hand, to avoid all Imperiouſneſs and Lordlineſs, all furious and hateful Paſſions, and all moroſe and unkind Severity. Let the *Wife* be careful to avoid a complaining, impatient, peeviſh Temper; but be pleaſant and chearful, ſubmiſſive to her *Huſband*, tender of her *Children*, and faithful to her whole Houſhold. And let *Brethren* and *Siſters*, while they are dutiful to their *Parents*, ſtudy to be kind, friendly, peaceable and obliging one to another, Where Virtue, Peace and Friendſhip are thus maintain'd in a Family, there the Worſhip of GOD may be comfortably and profitably attended.

III. DIRECT. *Accuſtom yourſelves to ſecret Prayer, as well as attend Family-Prayer.* If you pray only in your Families, and not in *ſecret*, 'tis too great a Sign of Hypocriſy, and

that your Family-Worship is only for a Shew, or at least but a Matter of meer Custom and Formality. If you believe the omniscient Eye of the great GOD is upon you, and that he sees in *secret*, and knows the inmost Desires of your Souls, and all your Wants, surely you ought in *secret* to pour out your Souls before him: Accordingly our Saviour directs us, *Mat.* vi. 6. to *enter into our Closets, and when we have shut the Door, pray to our Father who is in secret; and our Father who sees in secret, shall reward thee openly.*

There are great Advantages in secret Prayer: You may there, as it were, unbosom your selves to GOD; may confess to him your secret Sins; may tell a gracious GOD all your own particular Wants, Doubts, Fears and Temptations; and may insist on those Things that especially relate to your own Case. By secret Prayer you will learn to converse with GOD; will hopefully obtain the Gift of Prayer, and learn to express your selves in such a decent Manner, as that you will not be afraid or asham'd to speak before others, and to join in *social* Prayer. And by devout and importunate praying to GOD in *secret*, you will be likely to obtain of a merciful GOD, that Grace and divine Assistance, whereby you will be enabled to serve him, in other Duties, with Zeal, Honour and Resolution. One great Reason why

why many never obtain the Gift of Prayer, and are unable to expreſs themſelves in a ſuitable Manner in ſocial Prayer, without a ſtinted Form, is doubtleſs *this*; they live in the Neglect of ſecret Prayer. By no Means then neglect ſo important and ſo advantageous a Duty.

IV. DIRECT. *Take Pains to learn to pray, and to obtain ſome competent Meaſure of the Gift of Prayer.* Don't content yourſelves to perform ſo divine and heavenly Duty in a moſt imperfect, unconnected and unintelligible Manner: Particularly;

1. *Be careful to uſe proper Words and Expreſſions in Prayer.* Don't on the one Hand uſe odd, low, mean and obſolete Words and Phraſes; nor on the other Hand affect a lofty, florid Stile, and high ſwelling Words of Vanity: Neither uſe Words improperly, without any Senſe and Meaning to them; nor allow yourſelves to run out into long, broken, unconnected Sentences, whereby your Prayers will become jumbled and confuſed: But let your Words and Sentences be proper, plain, eaſy and familiar.

2. *Take Pains to regulate your Voice decently in Prayer.* Not only avoid odd Geſtures with your Bodies, but alſo diſagreeable Tones in your Voice and Pronunciation. Let your Voice be ſerious and grave, but not whining

and ſinging: Let it not be too loud, nor too low; neither boiſterous and clamourous, nor ſecret and whiſpering: And don't let your Pronunciation be too precipitant or too ſlow: Don't hurry along as if you were in Haſte to get thro' the Prayer as ſoon as poſſible, and ſpeak ſo quick that the Company can have no Time to conſider what you ſay; nor on the other Hand ſpeak ſo ſlowly and moderately, as, when one Word is ſpoken, to tire the Hearers in waiting for the next: Nor yet again ſpeak with an affected Solemnity, and a mournful Sadneſs; nor with a careleſs negligent Air, as if you knew not what you ſaid, nor tho't any Thing what you were upon. Upon the Whole, endeavour to ſpeak in ſuch a ſerious, grave, audible, diſtinct and devout Manner, as ſhall appear natural, and becoming the ſolemn Duty you are upon; and as ſhall beſt tend to engage and affect your own Hearts, and the Hearts of thoſe that join with you.

3. Acquaint yourſelves with the ſeveral Parts of Prayer, and obſerve a proper Method in the Duty. The various Parts of Prayer are ſuch as theſe;

[1] *Adoration*; or uttering our devout Senſe of the Greatneſs and Excellence of the Bleſſed God, and of his wonderful Works, in adoring, admiring Expreſſions.

[2]

[2] *Confession*; or humbly acknowledging and spreading our Sins and Wants before God; confessing to him our Meaness, Sinfulness, Unworthiness, Impotence and Helplessness, and humbling ourselves under a deep Sense thereof.

[3] *Petitioning* and *Pleading*; or earnestly begging and entreating of an all-sufficient God, all those Blessings and good Things we need; and enforcing all our Requests and Petitions, by the powerful Pleas and Arguments God has graciously furnished us with in his Word.

[4] *Intercession*; or making Request and Supplication for our Fellow-Men; having an hearty Concern and Good-Will for all Men, and a tender compassionate Sense of their Wants and Miseries, and earnestly pleading with God for them.

[5] *Thanksgiving*; or rendring sincere Praises to a gracious God, for all his Goodness and Grace to ourselves and others; in joyful Words uttering our grateful Sense of all his Benefits.

[6] *Profession* and *Self-Dedication*; professing to the Lord that we are his, and solemnly engaging and resolving, by his Grace assisting us, that we will be his Servants, and will live to his Glory.

[7] *Blessing*; or with pious Joy and devout Satisfaction of Soul, ascribing to him all

Honour, Power, Dominion, Bleſſing and Praiſe; heartily wiſhing that his Glories and his Kingdom may endure for ever; that all his rational Creatures may be filled with a deep and pious Senſe thereof; and may with the greateſt Solemnity, give to him that Praiſe and Homage that is due to his great Name. And, finally, conclude your Prayers with an hearty *Amen*; in which you piouſly wiſh your Prayers may be anſwer'd; and declare they are the real Deſire of your Souls, and your Hope in the Mercy and Faithfulneſs of GOD, for a gracious Anſwer. ---- Theſe are the ſeveral Parts of Prayer; and you ſhould diſtinctly, and in a proper Method and Order inſiſt on each of them, at leaſt ſometimes, tho' not in every Prayer you make.

4. *Furniſh yourſelves with ſuitable Matter for Prayer.* Acquaint yourſelves with the Perfections and Attributes of the eternal GOD; with his wonderful Works of Creation, Providence and Redemption; with the Glories and Offices of the SON OF GOD; with your own Sinfulneſs and Depravity; with the rich Bleſſings and precious Promiſes of the New Covenant; with the various Duties, Virtues, and devout Exerciſes of the *Chriſtian Life*; with the State and Wants of your own Souls, and with your Obligations to GOD and your Redeemer; and in a Word, with all the important

important Doctrines and Precepts of the Gospel. Endeavour to gain some clear and distinct Ideas of these various Parts of Religion; impress them deeply on your Minds, and often devoutly meditate upon, and live under a lively Sense of them: And treasure up in your Memories Sentences and Expressions suitable to the various Parts of Prayer, and relating to the several Parts of Religion: Especially be well acquainted with the Holy Scriptures; and store your Minds with a rich Treasure of Divine Expressions, suitable for Prayer, from thence. Hereby you wou'd be abundantly furnished with proper Matter for Prayer, and would be likely to obtain a good Measure of the Gift of it.

5. If you have not Abilities to conceive your own Prayers, and cannot attain to the Gift of Prayer, so as to express yourselves with Propriety before others, *make Use of some well pre-composed Forms of Prayer.* 'Tis much better to use well-composed Forms of Prayer than not to pray in your Families at all: At least, use such Helps for some Time, till you are able to do without them: For you shou'd not content yourselves with the constant Repetition of your Forms, without taking any Pains to learn to pray yourselves, and to obtain so excellent a Gift. If you are under a Necessity to use a set Form, yet endeavour

to

to have such other Expressions treasur'd up in your Minds, as to be able to vary from it on special Occasions; and to utter some new Requests that arise in your Breast. It wou'd be much better to make Use of your Form only as a general Method in Prayer, rather than tie yourselves wholly up to it.

6. *Take Care that your Prayers be not so lengthy and prolix, as to become tedious and burdensome.* 'Tis much better that your Prayers be short and fervent, than lengthy and dull. *Long Prayers* can be but seldom continued in to the End, with Fervour of Spirit and Devotion of Soul: Devotion is apt to fail, and the Spirits grow weary before they are ended. Or if you that speak should be able to hold out with Fervency, yet you are in danger of tiring the Spirits of those that join with you; and of rendring the Worship burdensome, rather than delightsome. Especially beware of lengthening out your Prayers by vain and needless Repetitions. This our Saviour has expressly cautioned against, *Mat.* vi. 7. *When ye pray, use not vain Repititions, as the Heathens do; for they think they shall be heard for their much speaking: But your heavenly Father knoweth what Things you have Need of before you ask him.* Not that you should be so short, on the other Hand, as scarcely to allow Time to yourselves and others to get engaged in Devotion, before your

your Prayers are ended: Or, as if you imagin'd you cou'd not afford Time to pray, and that every Minute you ſpend in the Duty is loſt: Both theſe Extremes muſt be guarded againſt.

V. DIRECT. *Let your Family-Worſhip be attended ſeaſonably, conſtantly, and reverently:* Particularly;

(1) *Attend it ſeaſonably.* Early in the Morning, as ſoon as the Family are up, and can come together, let them be call'd to attend Family-Worſhip, before a Throng of worldly Cares and Buſineſs crowd in upon your Mind, and while your Spirits are freſh and lively. Don't plunge deep into Affairs on Earth, before you have firſt paid your Devotion to the GOD of Heaven, and implor'd his Bleſſing on all your Concerns, and afreſh committed yourſelves and all your Affairs to the Care and Protection of his kind Providence. And in the Evening, don't delay Family-Worſhip too long and till too late; when perhaps a great Part of the Family are gone to Bed: Or, if they are up, are yet overcome with Sleep or Drowſineſs; and perhaps the *Maſter* himſelf is between ſleeping and waking. So divine and ſpiritual a Duty as Prayer to GOD, the infinite Spirit, requires the lively Exerciſe of our own Spirits; and cannot therefore be acceptably perform'd when they are benum'd with Sleep or Drowſineſs. And

And that your Family-Worſhip may be attended *ſeaſonably*, be careful to keep regular and ſeaſonable Hours in other Reſpects: Particularly avoid that very bad *Practice* of ſitting up late at Night, of waſting long Evenings in familiar Viſits, and perhaps with licentious Company, till 10 or 11 o'Clock, or even till the Hour of Midnight; and then fetching it up in profound Sleep the next Morning. Perſons who indulge ſuch a Practice, not only invert the Order of Nature, which GOD has eſtabliſhed, but they injure the three moſt important Intereſts they have in the World, *viz.* Religion, Health and Wealth. Such a *Practice* greatly unfits Perſons for the Exerciſes of Piety and Devotion, is inconſiſtent with Family-Worſhip, and tends to overturn all good Order in the Houſe. 'Tis deſtructive of Health: The Evening-Air, eſpecially in the Summer and Autumn, is impure, and the Damps and noxious Vapours thereof are often the Means of Perſons contracting lingring and incurable Diſeaſes: But the Morning-Air is generally pure, ſweet and refreſhing; The Benefit of which is wholly loſt, by being ſhut up in a Lodging-Room. 'Tis alſo deſtructive of Wealth: For the Morning-Hours being thus healthy and chearful, as well as cool and pleaſant in the Summer, muſt be much the beſt Time for Labour, and to

diſpatch

diſpatch Buſineſs in: Thoſe that are early at their Work, and improve the Morning Hours, will be likely to bring much to paſs, and to make good Proficiency in Buſineſs, and conſequently to increaſe in Wealth: Whereas waſting the precious Hours of Morning-Light in Sleep and Dozing on the Bed, poſtpones all Affairs, puts Perſons back with all their Buſineſs, and is oft times the Means of bringing them to Poverty. So that if you have any Love to the Exerciſes of Piety, and Concern to maintain the regular Worſhip of God and good Order in your Houſes, and any Deſire to promote your moſt important Intereſts of Health and Wealth, be careful to keep regular Hours, and to be ſeaſonable and early both in the Evening and Morning.

(2) *Let your Family-Worſhip be conſtant.* How often are we exhorted in the Word of God, to *pray at all Seaſons*; to *pray and not faint*; to *continue inſtant in Prayer*, *&c.?* which plainly teaches, that we ought to be conſtant in the Duty. Don't ſuffer any little Incident to put by Family-Worſhip; but be careful always to improve your Hours for Prayer; and be as conſtant and ſteady in it as you be at your Meals: For your Bodies may as well be ſupported without Food, as your Souls grow in Grace and Holineſs without devout Prayer to God.

(3) *Let*

(3) *Let your Family-Worſhip be attended reverently and devoutly.* When the Family are call'd together to attend Family-Worſhip, *let them attend.* Let all Worldly Buſineſs and ſecular Affairs in the Houſe be laid aſide. It diſcovers great Irreverence and mere Triffling in the Worſhip of God, for ſome of the Family to be at Work in one Room, while others are at Prayers in another; or for ſome in the ſame Room to be employed in cooking, or in dreſſing or undreſſing themſelves, in combing their Heads, *&c.* while the Maſter of the Family is buſy in ſaying his Prayers: As if they thought it enough for him to carry on the Worſhip alone, without their concerning themſelves with it; and if they are but in the Room, 'tis ſufficient, tho' they join not in the Worſhip, either with their Bodies, or their Spirits. And very *irreverent* and even *profane* is it, for ſome to be whiſpering together, or at the Windows looking and gazing abroad, while the Worſhip goes on within: Or, as is common in the Evening, to lay themſelves down and take a ſound Nap. All ſuch Things diſcover great *Irreverence*: They are ſhameful Diſorders, which every Maſter of a Family ought to reſtrain, and rectify in his Houſe. He ſhould not only take Care that all the Family be call'd together, but ſhou'd exhort them to attend with *Seriouſneſs* and *Devotion*;

evotion; all, if they be able, either *ſtanding* *kneeling* before the great God, ſeriouſly con-dering, and heartily joining in the Petitions nd Praiſes that are offered up to God; making iem as truly their own, as if they offered them o with their own Mouths. And therefore,

VI. DIRECT. *Take Care that your Family-Worſhip don't degenerate into meer Ceremony and Senſeleſs Formality*; but *endeavour to keep up the Fervour of Piety, and the true Spirit of Devotion therein*; and to ſtir up and exerciſe thoſe inward graces, and thoſe holy ſpiritual Affections and Deſires that are neceſſary in Prayer.

The *Graces* that are neceſſary to be exercis'd n Prayer, according to the ſeveral Parts of it, re ſuch as theſe, *viz.* A *holy Awe* of God, nd the moſt raiſed and exalted Conceptions of is Majeſty, while we are *adoring* before him: *Deep Humiliation* and *Contrition* of Soul, and *nfeigned Sorrow* for our Sins, while we are *onfeſſing* to the Lord: *Earneſt Longings* and *ervent Deſires* after the rich Bleſſings we need, nd *humble Importunity* while we are *Pleading* for iem: An *hearty Benevolence* and *tender Compaſ-on* towards our fellow Men, and a *generous oncern* for their Salvation and Happineſs, while 'e are *Interceeding* for them: *Sincere Gratitude* o our great Benefactor, and an *holy Rejoycing* n a Senſe of his Goodneſs, while we are *cele-rating his Praiſes*: An *humble Submiſſion* to the

Will of God, a *chearful Surrender* of ourselves to him, and *firm Resolutions* to cleave to him while we are *Professing* to him: A *pious Zeal* for the Honour of his great Name, and *hearty Wishes* that he may receive from all his rational Creatures that Homage, Worship, and Praise that is his just Due, while we are *blessing* his Majesty; and then conclude with your *Amen* of Sincerity.

And now in Order to exercise such divine Graces and spiritual Dispositions in Prayer, you should always approach unto the Presence of God, and begin your Prayers, *considerately* and *thoughtfully*: Should turn your Thoughts upon the *Majesty* and *Greatness* of God, upon your own *Meanness* and *Unworthiness*, on the *infinite Worth* of those divine Blessings you are coming to seek for, *&c.* With such like Thoughts and Meditations, endeavour to engage your Hearts, and to compose your Minds to a praying Frame; that so you may not *draw near to God with your Mouths, and honour him with your Lips, while your Hearts are far from him.*

'Tis melancholy to think, with what little *real Devotion* of Soul, and with what great *indifference* of *Spirit*, many, even those that are accounted the better Sort of People, go thro' the Duty of Prayer, and how much they mistake the Nature of it. They don't lift up their Souls to God therein. When they join

vith others in *ſocial Prayer*, 'tis to be fear'd the :hief of what they regard and attend to is, the Words and Manner of Expreſſion in the *Speaker*, iis Voice *&c.* without endeavouring to have heir Hearts and Deſires go along with him, ınd to make the Requeſts truly their own.

And is not one great Cauſe hereof, the Want of *ſerious Conſideration?* They don't, like Men and rational Creatures, conſider what they ire about, nor what ſort of Worſhip God requires of them, nor take any Pains to prepare heir Hearts to ſeek him; and therefore 'tis no wonder if inward Graces and ſpiritual Affections are wanting in their Souls. Ever therefore approach into the Preſence of God with *ſerious Conſideration*, and not in a raſh thoughtleſs Manner. Remember the Caution of the *Wiſe Man*. Eccleſ. v. 2. *Be not raſh with thy Mouth, and let not thy Heart be haſty to utter any Thing before God; for God is in Heaven, and thou upon Earth*: And don't therefore *offer to him the Sacrifice of Fools*. But guard your Hearts, and watch over your Thoughts thro' the whole Duty; and not ſuffer them to be abſent, or roving about upon vain Objects. Keep your Hearts intent upon the Duty whilſt you are performing it; and not ſuffer other Things to ſteal them away, and thus interrupt and ſpoil your Devotion.

VII. DIRECT. *Implore the Aids of the bleſſed Spirit in the Duty of Prayer*, Several Texts of Scripture plainly prove the Spirit's *Aids*, and encourage us to ſeek them. As in *Zach.* xii. 10. God promiſed his People that in Goſpel Times, *he would pour out on them a Spirit* of Grace and Supplications. Our *bleſſed Saviour* aſſures us that *our heavenly Father is ready to give his holy Spirit to them that aſk him. The Spirit* is ſaid *Rom.* viii. 26. *To help our Infirmities*; and tho *we know not what to pray for as we ought*, yet *the Spirit itſelf maketh Interceſſion for us according to the Will of God.* And *Jude*, *v.* 20. We are directed *to pray in the Holy Ghoſt.* His gracious Influences co-oporate with, and ſtrengthen our Endeavours, and Work ſuitable Graces in us in a Way perfectly conſiſtent with the free Exerciſe of our own Capacities. As you deſire therefore to obtain the Gift of Prayer, to pray in a gracious acceptable Manner, and have all your Pains and Endeavours to learn to pray ſucceeded, call in the Help of the Bleſſed Spirit, and depend on his gracious Influences.

And as you wou'd have your Petitions anſwered, offer them all up to God in the Name of *Chriſt Jeſus* the bleſſed Mediator. *Whatſoever we aſk the Father in his Name*, we have his gracious Promiſe *it ſhall be done for us. Whatſoever we do*, either *in Word or Deed, we muſt do all in his Name.* We

We must not only have a deep and humbling ense of our own Impotence, and of the Need ve stand in of the Aids of the blessed Spirit, to rengthen us under our Weakness; but also f our great Sinfulness, and utter Unworthi- ess to come into the Presence of an holy God in ur own Name; and our absolute Need of the Mediation of the most worthy Saviour, to ren- ler our Prayers and Services pleasing and ac- eptable to the Father. By him therefore al- vays, thro' the Aids of the blessed Spirit, of- er up the Sacrifice of Prayer and Praise to God; ever remembring that it is *thro' him we have Access unto the Father by one Spirit.*

VIII. *Set up Family-Worship as soon as you are settled in Family-State.* Enter into Family-State with a serious and deep Sense of your absolute Dependence on the God of Heaven for all needful Blessings; and therefore earnestly im- plore his gracious Presence with you, and the Smiles of his Providence upon you: Beg of him to repair to your Tent, to dwell under your Roof, to provide for you temporal Bless- ings, to inrich you with heavenly Graces, to succeed your lawful Undertakings, to prosper your Labours, to fulfil your Hopes, and an- swer your Desires.

Don't delay Family-Worship for the Present, in Hopes you shall be under better Advantages to begin it Hereafter: For if you neglect and

delay it for some Time, you are in Danger o continuing in the Neglect till it becomes habitua to you; and till it will seem no Ways amiss t you to live without Religion in your Familes Make haste then, and delay not to attend s important a Duty. But beware that you don' do it to be seen of Men, to shew your own Gifts, and to gain the Applause and good O pinion of others; but with a sincere Desire t glorify God, and to obtain his Presence an Blessing.

IX. *Use your own faithful Endeavours and th Means God has appointed to obtain divine Blessings* as well as pray to God for them. Not only pray to God to preserve you from Sin, but b careful to avoid the *Temptations* and Occasion of Sin yourselves. Not only pray that you may do your Duty, and keep God's Commands but do you yourselves study the divine Commands, and apply yourselves to the Practice o your Duty with Care and Diligence. Not only pray to God to work in you the importan Graces of Repentance for Sin, of Faith in Christ and of Love to God; but also labour and strive to exercise these divine Graces yourselves Think seriously on the abominable Nature o of Sin; endeavour to affect your Hearts with a Sense of the Evil and Danger of it, to mortify the inward Affections of it in your Souls and to depart from the allowed Practice of i

in

in your Lives: Study the Evidences of Christianity yourselves; endeavour to learn the Glories and Offices of Christ as therein revealed, and fully Assent to them, and to apply to him as your only Saviour, that you may believe on him with all your Hearts: And seriously contemplate the Glory and Amiableness of the blessed God, and his various Goodness and Grace to Men, that your Hearts may arise in sincere Gratitude and Love to him. Thus use your own Endeavours to obtain divine Graces and spiritual Blessings as well as pray to God for them; at the same Time *Working out your Salvation with Fear and Trembling*, while you are depending on *God to work in you both to will and to do.* In temporal Affairs, you know it would be in vain, and even a Mocking of God, to pray to him to feed and cloath you, and yet neglect all prudent Care and honest Labour yourselves.

Just so it is in the Affairs of Religion: You must take Pains and use earnest Endeavours to obtain divine Blessings, to exercise spiritual Graces, and to practise *Christian* Duties; otherwise you sin against your own Prayers, and have no Reason to expect that God will hear you.

In a Word, maintain a Life and Conversation in the World agreeable to your Prayers, and becoming Men that indeed enjoy Communion with

with God in secret Duties. Don't be guilty of such palpable Contradiction and gross Absurdity, as to make a Shew of religious Duties in your Families, and yet live carnal and unholy, prophane and vicious Lives. *The Sacrifices and Prayers* of such loose ungodly Livers, *are an Abomination to the Lord*; *but the Prayer of the Upright is his Delight. And to those that order their Conversation aright*, God has promised, *that he will shew his Salvation.*

CHAP. III.

Helps for Family-Worship: Or Forms of Family-Prayer.

IF any Person shall be inclined to make Use of any of these Forms, it will be best to commit them to Memory: But rather than Family-Worship should be wholly neglected, because you cannot well retain them in Memory, I would advise you to take the Book and read one in a serious devout Manner in your Family, till you are able to do without it; tho' I would have none content themselves all their Days with any stinted Forms, without endeavouring to obtain the Gift of Prayer themselves.

A MORNING

A MORNING PRAYER.

OUR Father who art in Heaven, Thou haſt given Life and Being and all Things nto us and to all Living: We would therefore very Day pay thee our devout Acknowlegnents. Thou art worthy, O Lord, of the ſinereſt Praiſes and ſteady Obedience of Men nd Angels: Who wou'd not fear thee, O hou King of Saints, for to thee doth it rightly elong? O that our Souls may be poſſeſt with deep Reverence of thy Majeſty, and may ve engage all our Powers in thy Praiſe and ervice! Glory be to thy great Name, that ve are ſo wonderfully and fearfully made; Glory be to thy Name for all the great Things vhich thou haſt done for our Well-being in Life, and for our everlaſting Happineſs. We bleſs God for Jeſus Chriſt and for the ineſtimable Privileges of his Goſpel.------Heavenly Father, we bluſh and are aſhamed before thee, for that we have abuſed thy Grace, and debaſed our Natures, by ſinning againſt thee! We beg the Pardon of all our Iniquities for thy Mercies Sake in the Name and through the Worthineſs of Jeſus Chriſt. And ſenſible of our intire Dependance on thee, we humbly look up to thee for thy Grace and Bleſſing: Create in us we pray thee, a clean Heart, and renew a right Spirit within us, and effectually incline

incline our Souls to thy Service. We pur
poſe, O Lord, to be thy Servants for ever
may we have Grace given us to ſerve thee ac
ceptably, in Righteouſneſs and Holineſs all th
Days of our Lives: While we live, may w
live to thine Honour. Give us Underſtanding i
thy whole Will; and enable us with Prudenc
and Faithfulneſs, to diſcharge the various Du
ties of our reſpective Places. Give us w
pray thee, Steadineſs of Mind, and an unſhake
Reſolution in the Ways of Virtue and Piety
Lead us not into Temptation, but deliver u
from Evil.--Deal out to us in thy Providence
of the good Things of Life, as thou ſeeſ
needful and beſt for us; and may we duly ac
knowledge God in all the Dealings of his Pro
vidence with us.

We thank thee, and bleſs thy holy Nam
for all the Comforts of Life; particularly fo
the Protection and Favours of the Night paſ
that we behold the Light of this Morning i
ſo much Mercy: And we commend ourſelve
to the divine Care and Bleſſing this Day. Ma
the Fear of God be before our Eyes all th
Day long: And may the Bleſſing of Heave
attend us in all our various Ways and Em
ployments; and may Goodneſs and Merc
follow us all our Days.

We would rejoice in the divine Favours t
all our Fellow-Men, and would humbly inter
cee

ed for them before thee. We pray for the eace of *Jeruſalem*: May the Church of our ord *Jeſus Chriſt* be glorious in all the Earth. Ve pray for Kings and all in Authority every here, that they may be influenced ſo to diſ- harge their Truſts, that under their Admi- ſtration, Men may lead quiet and peaceable ives in all Godlineſs and Honeſty. Eſpe- ally, may thoſe whom thou in thy Provi- ence haſt ſet to rule over us, in Church or in tate, be Miniſters of God for Good to their eople. May Truth and Righteouſneſs prevail n our Day, and in the Land and Place where e dwell. Deal mercifully with the Afflicted, Needy, and Sorrowful; favour them with di- ine Supports, in due Time grant them Re- ef; and beſtow Covenant-Bleſſings upon all hat are dear to us.---Hear us, O Lord, in ll that we call upon thee for; and graciouſly ccept us and our Offerings, thro' the Mediation nd Worſhip of Chriſt, for thine is the King- om, the Power and glory for ever. Amen.

An EVENING PRAYER.

ALMIGHTY Jehovah, thou art moſt glorious in thy Nature and unſearchable n all thy Perfections; infinite in Underſtand- ng, unerring in Wiſdom and Rectitude, match- eſs in Power, abundant in Goodneſs, and un- hangeable in thy Truth and Faithfulneſs; he Fountain of all Being and Bleſſedneſs.

Thou

Thou haſt created various Orders of intelligen
Beings, with a Deſign that they might ador
and ſerve thee, and be for ever happy in th
Enjoyment of thee. Thou haſt been pleaſed
O God, to make us rational Beings, and w
deſire to employ all the Capacities of our Na
ture in thy Service.

We acknowledge before thee, moſt holy an
righteous God, that we have ſinned againſ
thee: We have loſt the primitive Purity an
Rectitude of the human Nature, and are be
come ſadly depraved in the Diſpoſition of ou
Souls, and unholy in the Practice of ou
Lives, and have multiplied our Offence
in thy Sight. O that we may be filled witl
unfeigned Sorrow and deep Relentings fo
all our Sins! Under a real Senſe of this ou
Vileneſs and Miſery, we would fly to the Bloo
of Chriſt, and to the Riches of Free-Grace i
him for Pardon and Acceptance: For the Sak
of the perfect Obedience and Interceſſion o
thine own Son, we beſeech thee, moſt mer
ciful God, forgive us all our Sins, and re
ſtore us to thy Favour; and tho' our Offence
have greatly abounded, yet let thy Grace to
wards us by Jeſus Chriſt, much more aboun
to our Juſtification. Help us by a cordial Fait
to receive the Son of God as our Saviour, an
to obey him as the great Captain of our Sal
vation. Fill us with all the bleſſed Fruits o

divine and saving Faith. Renew us in the pirit of our Minds, and enable us to put on the w Man which after God is created in Knowdge, Righteousness and true Holiness. Fill us th an holy Fear of thy Majesty, with sueme Love to thee, the most excellent of all eings, and with Delight and Engagedness in y Service. Enable us to love our Neighours as ourselves, and to be faithful and conientious in the Performance of all relative and cial Duties. May we ever do justly, love ercy, and walk humbly with God; and help ; daily to abound in the Fruits of Righteousss, and to be growing up toward the Stature perfect Men in Christ Jesus. Give us to perience the divine Sweetness and Satisfaction ere is in a Life of true Piety and Godliness; nd O that we may find Religion to be the est Thing, and God the greatest Good!

Bountiful God, accept our thankful Acnowledgments for Mercies received. The up of divine Goodness hath overflowed to us, reat hath been thy Faithfulness.---We thank ee for the unspeakable Gift of a Saviour, for e happy Advantages of the Gospel, and for l the Bounties of thy common Providence. Ve thank thee for the Protection of thy kind rovidence over us another Day, and for the avours of this Evening; and would commit urselves to thy Care and Keeping this Night;

preſerve us in the Night-Watches, give u Sleep and Reſt, and may we ſee the Light c another Day in Safety; and when we awake may we ſtill be with thee. Preſerve us, whil in an evil World, from the Snares and Pollu tions of it: Make thy Grace always ſufficier for us: From thy Fulneſs ſupply all ou Wants, and ever feed us with Food conve nient for us. May we ever maintain an humbl Hope and Truſt in thine All-ſufficiency, an a becoming Submiſſion to thy governing Prc vidence.

And we pray thee, moſt merciful God, b gracious to all Mankind. Let the Light of th glorious Goſpel ſhine into the dark Corners c the Earth; let all Nations be brought to th Knowledge, Belief, Worſhip and Obedienc of the great Creator and Redeemer of th World; and may the Cauſe of true Religio be greatly advanced in all the Earth.---Ev ſmile upon, preſerve and ſave the *Britiſh Na tions* and *Kingdoms*;---Bleſs the *King* and all th *Royal Family*: Dwell with thy People in t Land;---Delight in our Proſperity, and de fend us from ſore Judgments: Bleſs our civ Rulers, may they be juſt, ruling us in th Fear:--Water our Churches, keep them pur and add to them daily ſuch as ſhall be ſaved Bleſs the Miniſters of Religion: let the gre Ends of their Miniſtry be abundantly anſwere

n the Salvation of many Souls :---Compaſ-onate and relieve the Afflicted and Diſtreſſed n Body, or Mind :--Provide for the Poor and Needy ; do good to our Friends; forgive our Enemies and reward our Benefactors.

And now, Oh Lord, we would afreſh de-ote and give up ourſelves to thee ; own us s thine ; uſe us as Inſtruments of thy Glory n the World. Help us to bear in Mind a eep Senſe of the Shortneſs and Uncertainty our Lives, and of the near Approaches of eath and Eternity, and O that we may e quickned to great Diligence in Working ut our own Salvation, and in making ſeaſon-ble Preparation for the Coming of the Son of an, that ſo we may have Peace and Hope in ur Death, and may receive the End of our aith, even the Salvation of our Souls. We k all in Chriſt's Name, to whom with the ather and Holy Spirit be aſcribed the King-om, Power, and Glory both now and for-rer. Amen.

Form of Family Prayer for the MORNING.

INFINITELY bleſſed and moſt glorious Lord our God, we thine unworthy Crea-ures deſire humbly to preſent ourſelves before hee, this Morning in an Act of Family Wor-ip. We admire and adore the moſt glorious erfections of thy divine Nature, which ren-

der thee a ſuitable Object of our Love an
Fear, our Faith and Hope, our Prayers an
Praiſes. We would eſpecially adore thy wo
derful Condeſcention, manifeſted in allowin
ſuch guilty and defiled Creatures as we are, t
approach thy ſacred Preſence, and encourag
ing us to worſhip before thee. We confeſs,
Lord, that inſtead of being admitted to th
Honour, and allowed this Previlege, we juſt
deſerve an everlaſting Deſtruction from th
Preſence, and from the Glory of thy Powe
We deſire to take all our Encouragement fro
thine infinite Goodneſs, as exerciſed thro' th
all-ſufficient Mediator of the New-Covenan
and to place our Truſt in his atoning Bloo
and powerful Interceſſion, for being heard an
accepted.

We humbly beſeech thee, for his Sake,
pardon and forgive our Sins which we a
knowlege have been many and great and agr
vated: Remember not againſt us the Corru
tions of our Hearts, or the Sinfulneſs of o
Lives, our Tranſgreſſions of thy holy an
righteous Laws, or our Impenitence and Unb
lief under the Calls of the Goſpel; enter not in
Judgment with us, for in thy Sight we are u
able to ſtand: But grant us Redemption thr
the Blood of thy Son, even the Forgiveneſs
Sin according to the Riches of thy Grace. Int
reſt us in the ſure Mercies of thine everlaſtin
Covenan

'ovenant, and let them be our Portion for
'ime and for Eternity. That they may be
), we humbly pray, that, by the ſpecial In-
uences of thy holy Spirit, thou wilt work in
s all thoſe Qualifications which accompany
alvation. Grant us a truly humbling Senſe
f the awful Evil we have been guilty of in
rſaking thee, and ſinning againſt thee; and
f the amazing Danger we have brought our-
lves into: Teach us our Dependence on thy
ee Grace, for Deliverance from Guilt and
anger; and ſhew us how utterly unworthy
e have rendered ourſelves of it. Diſcover
) us the infinite Excellency of the Way of
alvation thro' Chriſt; by thy Grace, over-
)me the Prejudices and Oppoſition of our
learts againſt it; and incline and enable us
ncerely and heartily to comply with it. Give
s Hearts to mourn after a godly Sort for all
ir Sins, and actually to turn from and for-
ke them: Enable us to truſt our Souls, with
eir eternal Concerns, in the Hands of Jeſus
ho ſaveth from the Wrath to come; and let
ir Faith work by Love to God and Man,
d produce true Holineſs and Obedience.
ncify us in all the Powers of our Nature;
rnish us with all thoſe Graces which conſti-
te the divine Image on human Minds; and
ve us, in our whole Converſation to adorn
e holy Religion we profeſs. Fill us with

all Joy and Peace in believing; and grant that we may go on in the Ways of practical Religion rejoycing, and may wax ſtronger and ſtronger therein.

Bleſs us in all the Relations we ſtand in one to another, as Members of the ſame Family and make us Inſtruments of promoting each other's Comfort and Happineſs, both temporal and eternal; and grant that our living together in one Houſe on Earth may be a Mean of preparing us to ſpend a happy Eternity together in thy Kingdom above. Let the Smiles both of Providence and Grace be continually on our Houſe; let thy Covenant be eſtabliſhed with our Family; and let waſting and deſtroying Judgments be kept off from us.

Do good to all our Friends and Neigbours, our Relations and Acquaintance; reward all that have ſhewn Kindneſs to us, and forgive ſuch as have wronged us. Pity all that are under Affliction and Sorrow; teach them Profit by thy Corrections, and be thou entreated to remove them. Dwell at all Times in this Place; bleſs the Church and Congregation to which we belong, and thy Servant who miniſters to us in holy Things. Save thy People throughout this Land from their Sins, and from thy Judgments; let the Seaſons prove fruitful and healthy: Bleſs the Government immediately over us; ſucceed the

Miniſtry

Miniſtry of the Goſpel; water and increaſe thy Churches; and ſmile on the Means of Education. Deal very favourably with our Nation; bleſs the King in his Perſon, Family and Government; defend and proſper the Proteſtant Cauſe; pity and deliver ſuch as ſuffer for the ſake of Truth and Righteouſneſs: Advance the Redeemer's Kingdom among Men; and grant him the Heathen for his inheritance, and the utmoſt Parts of the Earth for his Poſſeſſion, that all Fleſh may ſee the Salvation of our God.

We deſire, O Lord, thankfully to acknowledge the Kindneſs of thy Providence in the numberleſs Inſtances of it. Bleſſed be thy Name that we have been preſerved in Life amidſt innumerable Accidents and Dangers; and that we enjoy ſo much Health in our Bodies, and Eaſe in our Minds; ſo much Plenty in our Circumſtances, and Comfort in our Relations; and particularly that thou haſt preſerved us in the Night paſt, and brought us ſafely to behold the Light of another Morning. [We humbly beſeech thee to keep us all this Day from Sin and Evil of every Kind: Let us be in the Fear of God all the Day long, and let us enjoy thy Favour. Direct us in all our Ways; preſerve us in all our Goings; ſmile on the Labours of our Hands: proſper our lawful Undertakings; and give us this

Day

Day our daily Bread.] *On Lord's-Day Morning, omit the foregoing Sentences included in Crotchets, and add the following.*

[Bleſſed be thy Name that we ſee the Returns of thine holy Day; enable us to ſanctify it; and to employ it in divine Exerciſes and religious Services: Allow us to wait upon thee in thine Houſe; there afford us thy gracious Preſence, and the quickening Influences of thy good Spirit; help us to worſhip thy Majeſty with holy Delight, Serioufneſs, and Reverence; that ſo our Sacrifices may indeed be ſpiritual, and acceptable in thy Sight thro' Jeſus Chriſt.]

Guide us, we pray thee by thy Counſel all our Days: Prepare us for the remaining Services of Life, and for all the Trials, Sorrows and Sufferings we may meet with. Support and comfort us under the Decays of Nature and the Approaches of Death: Order the Time, Manner and Circumſtances of our Departure out of the World, in Mercy for us; and receive us all at laſt to thine unchangeable Kingdom above: to the Praiſe of thy rich Grace in Jeſus, the Mediator of the New-Covenant, to whom with God the Father, and holy Spirit be aſcribed everlaſting Praiſes. Amen.

A Form of Family-Prayer for the EVENING.

OH Lord our God, we adore thee as a moſt glorious Being, to whom belongs all poſſible Excellency and Perfection; the Almighty Creator, the conſtant Preſerver, the bountiful Benefactor, and the all-wiſe Governor of the Univerſe: We are thy Creatures, daily upheld by thy Power, and ſupplied by thy Goodneſs; and thou art our Supreme Lord, and rightful Lawgiver, whom we are under the ſtrongeſt Obligations to ſerve and obey.

We confeſs againſt ourſelves that we are Sinners; great has been the Sinfulneſs of our Hearts, and numberleſs the Iniquities of our Lives. We have been too unmindful of thee, the Author of our Beings, and inſenſible of our Obligations to thee; we have frequently rebelled againſt thy Majeſty, and diſobeyed thy juſt and reaſonable Commands; have ungratefully abuſed thy Goodneſs, and miſimproved our Time and Advantages. We acknowledge we have hereby rendered ourſelves unworthy of thy Favours, and very deſerving of thy Judgments, both in the preſent and future Life: We deſire deeply to humble and abaſe ourſelves before thee, and to be ſorry for our Iniquity;

quity; and we earneſtly intreat that thou wil not be ſtrict to mark our Tranſgreſſions againſ us, and to deal with us according to the Deſer of them. Thy Mercies, O Lord, are ver great; thou haſt revealed thy Readineſs to par don Sin, thro' Jeſus Chriſt, who is the Pro pitiation for our Sins; for his Sake have mercy upon us Sinners, and freely forgive all ou Sins, ſave us from deſerved Judgments, an beſtow all needful Bleſſings upon us. We pray, heavenly Father, that our Minds may be firmly eſtabliſhed in the Belief of thine Exiſtence, that we may have juſt Apprehenſions of thy glorious Perfections, and a realizing Senſe of thy over-ruling Providence and of our intire Dependence upon thee. Impreſs our Minds with a deep Senſe of our Obligations to thee, and of the Reaſonableneſs, Pleaſure and Advantage of thy Service; convince us of the Folly and Danger of a Courſe of Sin and Wickedneſs; and enable us with unfeigned Sorrow to repent of, and turn from all our Sins: Deliver us, O Lord, from every carnal Luſt and ſinful Inclination; and may we, by the Influences of thy good Spirit, be renewed in the Temper and Diſpoſition of our Souls: Perſuade us to make Choice of thee for our God and Portion; and to accept of thy Son as our Prince and Saviour: Incline our Hearts unto thy Teſtimonies, and may we be fixedly reſolved

ſolved that we will be thy Servants, and the bedient Diſciples of the Lord Jeſus Chriſt: ſauſe that thy Fear and Love may continually e in our Hearts, and have a governing In-uence upon all our Conduct: Beget in us an rdent Zeal for thy Glory, and a ſolicitous oncern to pleaſe thee in all Things; and may e ever have a lively Senſe of thy conſtant, ll-ſeeing Preſence with us, and of our Account-bleneſs to thee; and may we be excited hereby o an holy Care to approve ourſelves to thine cceptance in all our Converſation. Enable s to fill up our ſeveral Places, and to perform ie Duties of the various Relations we are in, ccording to thy Will. Guard and ſecure us gainſt the Aſſaults of our grand Adverſary; ive us from being overcome by the Tempta-ons of the preſent World: Convince us of ie Vanity of earthly Enjoyments; may our ffections he weaned from Things here below, nd placed on Things that are above: Make s duly ſenſible of our own Mortality, quicken s to Diligence in preparing for Death, and rant that we may have Peace in our Minds, nd a well grounded Hope of a glorious and appy Immortality when we come to die; and ay we be employed in thy Service and be appy in thy Preſence for ever.

Do good in thy good Pleaſure unto all ankind; grant Oh Lord, that the Goſpel

may

may be preached to every Creature, and tha the Kingdom of Chriſt may be extended to th utmoſt Ends of the Earth: Protect and purify thy Church in the World; diſpoſe all Or ders of Men unto, and aſſiſt them in the faith ful Diſcharge of their reſpective Duties, an make them uſeful Bleſſings in their ſevera Places; and may all nearly allied to us, partak of the Bleſſings of thy Goodneſs.

We thank thee, merciful God, for all th various Goodneſs to us: We bleſs thee fo our Being, for our Reaſon and Underſtanding for the daily Care of thy kind Providence, an for the Neceſſaries and Comforts of Life w enjoy: We give Thanks to thee for the Gif of thy Son, Chriſt Jeſus, and for all the ſpi ritual Bleſſings beſtowed upon us thro' him [We thank thee for the Protection of thy Pro vidence over us another Day, that thou haſ preſerved us in our various Ways, and brough us together in ſafety this Evening. 'Tis thou O God, that maketh the Outgoings of th Morning and Evening to rejoice.] *On Lord's Day-Evenings omit the foregoing Sentences include in Crotchets, and add the following.*

[We thank thee, Oh Lord, for the Favour of thine Holy-Day; for the Leave ſome o us have had to go to thy Houſe, and to wor ſhip thee in a public and ſolemn Aſſembly Forgive our great ſhort-comings in divine Ser

vices

ces, and accept us thro' a glorious Mediator; able us to make a wise and spiritual Improvent of the divine Instructions we have been ntertained with; may we not be forgetful learers, but Doers of thy Word. And may y *Servant*, who is over us in the Lord, ever njoy thy gracious Presence, and be rendered succesful Instrument in thine Hand, of the ving Conversion and Edification of many ouls in this Place; render him more and nore an able, faithful, and successful Minister f the New-Testament.]

We pray thee, O God, take the Charge of s this Night, save us from the Terrors of the Night; may we be refreshed with quiet Sleep n our Beds, and may we awake in the Morng, and render Praise to thee, our constant Keeper and Preserver. Ever dwell in our House, nd may thy Candle ever shine on our Tabernacle; bestow upon us all needful Family Blessings; favour us with Health and Prosperity; especially let our Souls prosper and be n Health: Enable us to live together in thy Fear, and as Heirs of the Grace of God. O that ve and our House may all know fear and erve the Lord!

[The Lord bless our Children; O that they nay live in thy Sight; may they be restrain'd rom Vice and Folly, and be filled with a Spirit of Seriousness and Piety: May they early seek

thee, the God of their Fathers, and be thou graciously found of them: The Lord bless them, and make them Blessings in their Day: and enable us to train them up in the Way they should go; and we pray thee establish thy Covenant with us, to be a God to us and to our's after us.]

Conduct us all, by thy good Spirit, in those Ways that are pleasing to thee, and enable us to persevere in the Ways of Well-doing until Death, and at last may we receive the Reward of faithful Servants. All these Things we ask in the Name, and for the Sake of the Lord Jesus Christ, our mighty Saviour and Redeemer; unto whom with thee O Father, and the Holy Spirit, be Glory, Honour and Praise. World without End. Amen.

Grace before Meat.

MOST glorious God, thou art the Fountain of Life and Happiness, the Giver of every good and perfect Gift; we pray thee be merciful to us, forgive us all our Sins sanctify our Natures, and form us for thy Service: Grant us thy Blessing with all our Enjoyments; bless to our Refreshment the Fruits of thy Bounty in Readiness: May we ever maintain a Sense of our intire Dependence on the

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for all our Good Things; and enable us to improve them all to the Honour of thy great Name, for Christ's Sake. Amen.

Grace after Meat.

WE give Thanks to thy great Name, most bountiful God, that we are yet alive, and are favoured with so many of the Comforts of Life. 'Tis thy Visitations that constantly preserve us. 'Tis from thy Fulness that we derive all our good Things. We praise thee in particular for the Table-Comforts we have now received; continue still thy Care over us and Bounty to us; and may we live to the Glory of our great Benefactor. Pity the Afflicted, provide for the Poor and Needy; and bless thy People every where for Christ's Sake. Amen.

CHAP. IV.

Motives for Family-Worship.

YOU have in the foregoing *Chapters* seen something of the *Reasonableness of Family Worship*, have had some *Directions* set before you for due Performance of it, and some Helps and Advantages put into your Hands for your Assistance in it: And now to convince you of the Importance of this Duty, and to awaken

and engage you to a ſerious and conſtant A tendance of it, conſider theſe *following Things.*

I. *It would be the Way to honour and glori the great and bleſſed God.* You profeſs to belie the Exiſtence, Preſence, Greatneſs and Au thority of the bleſſed God: You acknowled yourſelves his Creatures, that he has ma you to glorify, ſerve and enjoy him: An you are deſirous to be accounted his Servan And is it not one great and ſpecial Way worſhiping God, one great Part of the H mage you owe to your Maker, to worſhip hi ſocially with all your Houſe? Since God h formed you into Family-State, and made yo and yours the Members of ſuch a near and e dearing Society, what a becoming Honour mu it be to his great Name, for you to unite to gether in devout Acts of Worſhip, of Pray and Praiſe to his Majeſty? Don't you and yo Houſes conſtantly depend on the Care an Protection of his kind Providence; don't h Bounty conſtantly ſupply you with all yo Enjoyments, and you daily partake of h Goodneſs and Salvation? And don't his Ca dle continue to ſhine on your Tabernacles And don't he then juſtly expect ſome Retur of Prayer and Praiſe, ſome joint Acknowled ments from your whole Houſhold, for all ſu divine Favours and Bleſſings you mutual and liberally ſhare in? How is God glorified l

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your Families, and where is the Honour due to his great Name for all his Salvations and Kindneſſes vouchſafed to your Houſe, if devout Prayer and Praiſe be neglected in them? Do you deſire to be accounted the Servants of God and the Diſciples of his dear Son, and to have your Houſes eſteemed *religious Families*, and yet be content to live without the Worſhip of God in them? What a Contradiction and Abſurdity would this be? O that as becomes the Servants of the great God, you would be concerned to live in his Fear in your Houſes, and to maintain his devout Worſhip in your *Families*, that God may be honoured and glorified by your whole Houſhold!

II. *The devout Worſhip of God in your Families would tend directly to promote their Spiritual Good.* It would be a likely Means to keep up a Senſe of God and of divine Things, and to promote a Spirit of Seriouſneſs and Devotion in the Hearts of all the Members of the Family; and to ſave them from that Forgetfulneſs of God, and Tho'tleſneſs about divine and eternal Things, they are in Danger of. Where the Worſhip of God and all religious Exerciſes are neglected in a Family, alas what Danger are the Members of it in, of looſing all Senſe of divine Things, and of having all Concern for the Honour of God, and for their own Salvation wear off from their Minds; yea and of giving

themſelves up to a Life of Profaneneſs and Wickedneſs!

Earneſt Prayer to God is alſo a likely Mean to obtain divine Bleſſings for your Families *The effectual fervent Prayer of a Righteous Man availeth much.* Devoutly and earneſtly to pray with and for your Families, as *Abraham* did for *Iſhmael*, *O that they may live before thee* would be a likely Way to obtain divine Grace and ſpiritual Bleſſings for them. God would hopefully hear you on their Behalf, as he did *Abraham* for his Son, and would graciouſly become their God, and own them as his Children. They would then be taught the Knowledge and Fear of God, and to adore and worſhip their Maker; and thus they would be in the Way of a Bleſſing: and God would hopefully ſanctify them, and form them for his Praiſe. And ſhall not this *Conſideration*, the Promoting and Advancing the ſpiritual Good and eternal Intereſts of your Houſholds, effectually engage you to begin and carry on the devout Worſhip of God in your Families.

III. *It would be a moſt likely Way to enjoy Proſperity in your Families and to advance their temporal Intereſts*: The Way to obtain the Preſence of God with you, and his Bleſſing on all your Affairs. How ſollicitous are your Cares and Concerns for the Good of your Houſholds! How inceſſant are your Labours in providing

ſo

for them! What Toils and Hardships do you endure, and what unwearied Diligence do you use in laying up an Inheritance for your Children after you! How desirous that their Lives may be prolonged, and that they may be favoured with agreeable Circumstances in Life. And what Grounds have you to expect that these *Desires* should be answered, unless you devoutly worship God with them? You are taught, and without doubt acknowledge it as a great Truth, that the Blessing of the Lord maketh rich; and that the Smiles of his Providence alone can succeed our Labours, and make our Affairs to prosper. And now is it not the most likely and sure Way you can take, to obtain the divine Presence, and to enjoy the Smiles of his Providence, for you with all your House humbly to acknowledge your intire Dependence upon him, to commit yourselves and all your Concerns to his Care and Keeping, and and to implore his Blessing on all you have?

God has been wont in ancient Times remarkably to bless and prosper the outward Affairs of those Families that devoutly worshipped him: How greatly did he bless the Families of *Abraham*, *Isaac* and *Jacob*; how exceedingly did he multiply and increase their Substance because they obeyed his Voice, and devoutly worshipped him? Yea for the Sake of *Jacob* and *Joseph*, those Persons of eminent

Piety

Piety, God was pleaſed to bleſs the Houſe where they ſojourned. *Laban* acknowledges he had learned by Experience, that God had bleſſed him and greatly increaſed him for *Jacob*'s Sake. And for *Joſeph*'s Sake the Bleſſing of the Lord was upon all that *Potiphar* had in the Houſe and in the Field. And when the *Ark* of God, that *ſacred Inſtrument* of divine Worſhip, was only lodged at the Houſe of *Obed-Edom*, God greatly bleſſed his Houſe and all that pertained to him becauſe of the *Ark*. To the Man that feareth the Lord and delighteth greatly in his Commandments 'tis promiſed, *Pſal.* cxii. 1, 2, 3. *that his Seed ſhall be bleſſed, and be mighty upon the Earth; and that Wealth and Riches ſhall be in his Houſe.* And tho' theſe Promiſes are not abſolute, and you cannot be ſure that God will deal thus with you, yet 'tis certain, that *Godlineſs is profitable unto all Things, having Promiſe of the Life that now is, and of that which is to come.* 'Tis certain, that to fear and ſerve God with your Houſehold is the only Way to obtain his Bleſſing on all your Enjoyments: 'Tis a ſure Way to engage the Almighty on your Side; to have him take a gracious Care of you and yours in the World, and to beſtow on you and them thoſe outward good Things that he ſees moſt ſuitable and beſt, and moſt conducive to your trueſt Intereſt. And how great a Privilege,

how

how ineſtimable a Bleſſing would this be!

IV On the other Hand *conſider*, that if you neglect the Worſhip of God in your Families, *what ſore Judgments he may be provoked to bring upon you!* How eaſily can he ſend ſore Sickneſs and Diſtreſs into your Houſes, and cut off the Lives of thoſe that are near and dear to you, and at once diſappoint your Hopes concerning them! And how cutting would the Thought be, that you had trained them up in the profane Neglect of ſerious Religion; and had never taught them by your own Example devoutly to worſhip their Maker, nor earneſtly prayed with and for them; and now all Opportunities therefor are come to an End! How eaſily can the *Almighty* walk contrary to you in all your Affairs; how eaſily blaſt all your Hopes, and fruſtrate all your Endeavours, and diſtreſs and perplex you on every Side? And have you no Dread of ſuch divine Judgments? No Fears leſt a righteous God thus pour out his Wrath on your Families, if you neglect to call on his Name?

V. *Devout Worſhip in your Families is the Way to advance your own mutual Comfort and Satisfaction, and to increaſe and refine your Joys and Friendſhip together.* For the Members of a Family zealouſly and piouſly to engage in the Worſhip of God, and in the noble Services of Religion,

ligion, to unite their fervent Addreſſes a
Supplications to the Father of Mercies f
the common Bleſſings they all need; to co
ſider each other's Caſe, Wants and Burde
as their own, and to be touched with a feelir
tender Senſe of them, to pour out their mutu
Complaints, and to plead together as f
their own Souls; and, with a joyful Senſe of t
Mercies they all partake of, to offer up the
united Praiſes and Thankſgivings, O what
Tendency has this to endear their Hearts o
to another in the ſtrongeſt Affection and pu
eſt Friendſhip! Thus to mingle their ferve
Prayers, their joyful Praiſes and ſolemn Vow
how ſweet muſt it render their Communion
what Relief and Support muſt it afford the
under Sorrows and Afflictions, and what Ho
and Truſt in the All-ſufficiency of God ar
in the precious Promiſes of his Word. Ar
what mutual Helps may the Members of ſuc
a religious Family be to one another in the *d*
vine Life: With what Chearfulneſs and Sati
faction may they walk together in the heaven
Road; and what pleaſant Society and Co
verſation may they enjoy together. Upon a
ſuch Accounts how great muſt be the Con
fort and Satisfaction of ſuch a Family. Wh
Reaſon is there to ſay

"Bleſs'

'Bleſs'd is the pious Houſe,
'Where Zeal and Friendſhip meet;
'Their Songs of Praiſe, their mingled Vows,
'Make their Communion ſweet.

VI. To move and excite you to take Pains learn to pray, and to obtain the Gift of Prayer ſuch a Meaſure as to be able to expreſs ourſelves decently and properly before others, *nſider what a noble and excellent Gift this is, and w many Advantages there are attending it.* We e required 1. *Cor.* xii. 31. *To covet earneſtly e beſt Gifts*: And ſurely the Gift of Prayer, which we maintain divine Intercourſe with Heaven, is one of the beſt of Gifts. What an be more deſirable than to be able to adreſs your *heavenly Father* in a Variety of ſuitble Expreſſions, as well as in a devout Manner, upon all Occaſions, and on the ſeveral Parts of Religion? To be able to utter the Wants and Deſires of your own Souls and of hoſe that join with you, in holy and proper Language, and to enforce your Petitions by leading the various Arguments of the Goſpel? How happily would *this* tend to edify yourſelves and your whole Houſholds, and to promote a Spirit of Seriouſneſs and Devotion among them? How much more delightſome nd entertaining would ſuch *Prayers* and ſuch *Worſhip* be to the Family, and thoſe that join with you, then only the conſtant Repetition of the

the ſame Words? And tho' we would hav you by all Means uſe a *precompoſed Form*, rathe than not pray in your Families at all; yet w would by no Means have you content your ſelves with a *ſtinted Form*, without taking Pain to obtain the Gift yourſelves. And 'tis com paritively eaſily obtained by ſerious Minds and thoſe that have a real Senſe of Religion If you were Perſons of real Seriouſneſs; if yo loved the Worſhip of God, and devoutl prayed to him in *Secret*, you might eaſily ob tain conſiderable of the Gift of Prayer, eve tho' you were Perſons of but moderate natura Abilities and Memories. You might obtain by Study; by acquainting yourſelves with th various Parts of Religion and the Word of God by obſerving your own Hearts, and the Frame Deſires and Wants of your own Souls; b treaſuring up ſuitable Expreſſions in you Minds; by taking ſpecial Notice of others tha are well gifted in Prayer; by making you firſt Attempts, to pray before others, with bu one or two of your intimate Friends, and de ſiring them to tell you your Miſtakes; and b praying to God for his Spirit to aſſiſt you, an his Bleſſing to ſucced all your Endeavours.

And if you could by theſe Means obtain good Meaſure of the Gift of Prayer, hov much more honourable and beautiful would render your Worſhip in the Eyes of the World

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When the Master of a Family offers his Petitions and Praises to God in the Name of all that are present, with a Fluency of devout sentiments and Language, and in a decent Manner, how much Credit does this do to our Profession? And how clearly does it shew that there is Something *divine* and *heavenly* among us? And *this* would be to serve God with your Best; and would shew that you don't do the Work of the Lord negligently, but that you take Pains to pay him the best Worship you are capable of, and to improve the Talents God has given to you in the best Manner in his Service. O that such Considerations might engage you to use your utmost Diligence and faithful Endeavours to obtain the Gift of Prayer! And may the God of all Grace succeed all your Pains, and smile upon our Attempts!

II. PART.

ON THE EDUCATION OF CHILDREN AND FAMILY GOVERNMENT.

A Wiſe and good Education and Govern ment of *Children* is of great Importance and tends moſt directly to advance their *own* beſt Intereſt, to render them Comforts to thei *Parents*, and Bleſſings to the *Common-Wealth* but eſpecially to prepare them to be valuabl Members of the *Church* of *Chriſt* in the World The Age of Childhood and Youth is very im preſſible; and moſt People retain a laſtin Tincture from thoſe Principles and Cuſtom that are firſt inſtilled into them, and whic the

they early imbibe. The peculiar Tempers and Manners of their whole Lives very much arise from, and are greatly formed, and directed by the Method of their Education: And the unhappy Mistakes and wrong Methods too many *Parents* fall into, and the Neglects they are guilty of, lay an unhappy Foundation for their *Children's* bad Conduct and Ruin; and for their *own* Grief and Sorrow concerning them. All *Parents* therefore should be most solicitously concerned for their Children's Education, and should use their most faithful Endeavours to give them the *best* they are capable of; carefully *training them up in the Nurture and Admonition of the Lord.*

SECTION I.

The Way in which Children *must be educated.*

I. *EDUCATE them in the Way of Knowledge.* Knowledge in *rational Beings* is most necessary, and lays a good Foundation for Religion and Virtue: Without it the Heart cannot be good, the Faculties of the Mind can't be improved, nor the Actions of Life be directed in a rational Manner. As soon therefore as your *Children* are capable, endeavour to lead them into the Knowledge and Acquaintance of Things. Early inform and instruct

them in ſome of the common Affairs of Life and in Things natural and moral, uſeful and entertaining, which yet they are in Danger of being ignorant of, if uninſtructed. Encourage and cheriſh an inquiſitive Diſpoſition in them; indulge them the Freedom of aſking you Queſtions concerning the little Things that come into their Minds, and give them the moſt inſtructive ſatisfying Anſwers you can. As their Capacities open and enlarge, endeavour to enlarge their Notions and Ideas of Things. Often tell them ſome pleaſing Stories that ſhall engage their Attention; eſpecially ſome of thoſe remarkable Providences recorded in the *holy Scriptures*.

And, that they may be under Advantage to gain Knowledge themſelves, carefully inſtruct them in the *Art of Reading*; that ſo they may be capable, as ſoon as they arrive to Years of Underſtanding, of converſing with the *holy* Scriptures and other good Books, and thereby of improving their Minds, and increaſing their Acquaintance with the Things of God and Religion, as well as with Things moral and civil. Many Perſons, for want of good Inſtruction when they are young, are ſuch miſerable poor Readers when they are grown to be Men and Women, that they can hardly read their Bibles ſo as to make Senſe of them and can get little or no Good by the moſt uſe-

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ful Books that are put into their Hands. Look upon it then moſt neceſſary to lay out ſomething for the *Schooling* of your *Children*, if you live in Places and Neighbourhoods where it can be had; if not, take the more Pains to teach them at home, that if poſſible they may become good Readers. What a wonderful Help would *this* be to them, to gain Knowledge and Wiſdom.

II. *Educate them in the Way of Piety and Devotion.* Teach them that there is a great God above them, who has made both them and all other Beings, and who brings to paſs and effects all the wonderful Things which they behold; ſuch as the *Sun*, *Moon* and *Stars* in their Courſes, the *Earth* and *Seas*, *Storms* and *Tempeſts*, *Thunder* and *Rain*, and the like. Shew them that this great God continually takes Care of them; that he upholdeth them in Life and ſaves them from Death; that he grants them Health, and reſtores them when they are ſick, and provides for them all their good Things: And ſhew them that this great God ſees them at all Times, and obſerves them in all their Ways, and knows all they think, all they ſpeak, and all they do.

Inſtruct them alſo in the univerſal Dominion and Authority of the bleſſed God; that as he is the Maker, ſo he is the Lord and Ruler of Heaven and Earth, of Angels and

Men; and endeavour to poſſeſs their Minds with a Senſe of his Greatneſs and glorious Majeſty, and of their Obligations to him, that ſo they may fear and honour him, and be ſenſible what a dreadful Thing it would be for them to ſin againſt him, and to deſerve his Anger.

Teach them alſo that God is a moſt *good* and *merciful Being*; that he loves them that fear love and ſerve him; that he will own them as his *Children*, and beſtow the richeſt Bleſſings on them: And thus lead them to conceive of God, not only as the greateſt, but alſo as the beſt of *Beings*, as their *heavenly Father*; and that they ought to love and ſerve him; to pray to him for all the good Things they need, and to give him Thanks for all the Favours they enjoy.

Teach them alſo that they are *ſinful fallen Creatures*; that they have corrupt Hearts which incline them to Evil; that they have often offended God, and broken his holy Commands and juſtly deſerved the Anger of their Maker.

And exhort them to humble themſelves before God for all their Sins and Follies, and earneſtly to beg his Pardon and Forgiveneſs.

In the next Place; you ſhould endeavour to lead them to an Acquaintance with *Jeſus Chriſt* and with the Way of Salvation by him. Inform them who he is, even the Son of God who dwelt in Glory with God his Father be-

for

fore the World was made; that he came down from Heaven, and dwelt among Men on Earth in the humble Form and Likeneſs of Men; that he wrought *great Miracles*, preached *divine Doctrines*, promiſed the Pardon of Sin, and the Favour of God to all that would truly repent and believe; that he expreſſed the moſt tender Regard to *little Children*, called them his *Lambs*, *and took them up into his Arms*, *and bleſſed them*; that he died for our Sins, and aroſe again, and aſcended up into Heaven and dwells in Glory and Bleſſedneſs with God his Father; but ſtill bears an affectionate Good-Will to his People here on Earth, and pleads with God to be merciful to them, and that all who are truly ſorry for their Sins, who believe in, love and obey him, he will own them as his *Friends*, and beſtow Salvation on them: Exhort them therefore to give up themſelves to *Jeſus Chriſt*, and to obey and truſt in him as their *Saviour*; to be ſorry for their Sins, and confeſs them before God; to pray to God to forgive them for *Chriſt*'s Sake, and to give them his *holy Spirit* to renew their Hearts to Holineſs; to enable them to love God and Chriſt, to do their Duty to their *Parents*, and to all about them, and to live a new Life of Obedience.

Teach them alſo ſomething of the Life to come; that *Jeſus Chriſt* will come again, and

and raiſe the Dead, and judge them all according to their Works; and will then condemn the *wicked* to an awful Puniſhment in *Hell*; but receive the *Righteous* to *Heaven*, to a State of perfect Holineſs, and of the greateſt Happineſs. Endeavour, by ſuch Inſtructions as theſe, to gain them over to a Life of real Piety and ſerious Godlineſs.

III. *Educate them in the Way of Obedience and Subjection to yourſelves* *. This is ſo important a Duty, that God made it one of the expreſs Commands of the *Decalogue: Honour thy Father and thy Mother:* And to engage *Children* ſo to do, he annexed the Promiſe of *long Life* to it a Bleſſing which *Children* are very deſirous of. *Parents* ſhould indeed be careful to command their *Children* nothing but what is fit and reaſonable: And when they have once given *them* ſuch Commands, they muſt take Care that *they* obſerve and do them; otherwiſe their *Children* will ſoon learn to pay little or no Regard to their Orders.

And *Parents* ſhould *order* and *bid* their *Children* do what they would have them; and not barely aſk them and beg of them to do it; by which Means *they* ſeem to treat their *Children* almoſt as if they were their *Equals*, and to ſuppoſe

* Note. *In ſome Parts of this Treatiſe on Education, conſiderable Uſe is made of Dr.* Doddrige's *excellent Diſcourſes on this Subject.*

pose, that they may use their own Pleasure in obeying them or not.

And when you have directed them to do a Thing, don't suffer them to shift it off to another, unless they have some special Excuse to make: Nor should you indulge them in a direct Opposition to your Will, tho' it be in little Things: For by such Means you will quite lose your Authority over them, and train them up to a Habit of Disobedience.

Endeavour to convince your *Children* how uncapable they be in their younger Years, of guiding and directing themselves; and that God hath therefore committed them into your Hands, and that they ought to be subject to your Authority. And tho' you should be by no Means, morose and austere with them, but should be pleasant towards them, and indulge them a chearful Freedom with you, that they may love you, and delight in your Company; yet you should not suffer them to be impudent and unmannerly towards you. And you should particularly teach them *Silence*, and *Reserve*, at proper Times, and before *Company*, and not suffer them to be some of the chief *Speakers*, nor to ingross a great Part of the Conversation. Let them be seen and not heard in the Presence of their *Betters*: This will be of great Service to them, as it will teach them the Government of their Tongues, and keep them from being over *talkative*;

ative; which is a Fault that renders ſome *Per*
ſons very troubleſome in Company, as well a
makes them appear quite mean and contemp
tible.

IV. *Educate them in the Way of Benevolence an*
Goodneſs. Endeavour to inſtil into them Prin
ciples of univerſal Charity and Good-will t
to their *fellow-Creatures*; and to form them t
a kind, friendly, peaceable Diſpoſition an
Conduct to all. Shew them that God hath mac
us all of one Blood; and that all Mankinc
of every *Nation* and *Denomination*, are related t
them by the Ties of Nature and Humanity.
that God himſelf is moſt good and kind to all h
Creatures, and has eſpecially ſo loved the ſin
ful Race of Man as to give his own Son to d
for them. By ſuch like Conſiderations exci
in them Sentiments of Love and Charity, c
Kindneſs and Compaſſion to all about them
An hearty Love to, and a generous Concer
for the Happineſs of their *fellow Creatures* pr
vailing in them; will be a powerful Principl
and a kind of *internal Law* in their Souls, t
guide them right in all their Actions to other

Children muſt be warned and cautioned a
gainſt an unkind and unfriendly, hateful an
revengeful Temper and Conduct; and ſhoul
not in the leaſt be encouraged or allowed i
Hatred and Revenge, Quarrelling and Figh
ing; or in being ill-natured and moroſe t

ward

rards their *Fellows*: But you ſhould labour to onvince them how mean and odious ſuch hings render them; and how much better nd more honourable it is, to be peaceable and nd forbearing, to paſs over Affronts, and to overn their Spirits, than it would be to avenge iemſelves, to render Evil for Evil: And excite iem hereto by the Example of *Chriſt*, *who when e was reviled, reviled not again.* The Practice f many *Parents* and *Nurſes*, of teaching *little hildren* to *ſtrike* and *beat* whatever croſſes them, very wrong, and has a direct Tendency to arn them a Habit of Revenge, from their arlieſt Age. And moſt rude and barbarous ould it be in *Parents*, to adviſe and direct eir *Children*, whenever others abuſe or wrong hem, not to bear it; but give them their Pay, and nake them afraid of them. Inſtead of ſuch *ateful inhuman* Inſtructions teach them the a-niable Leſſon of the *Goſpel*, *not to be overcome f Evil, but to overcome Evil with Good.*

Shew them alſo the *Odiouſneſs* of a *ſelfiſh Temper*; and encourage them in a Willingneſs o impart to others, ſomething of what is leaſing to themſelves: Eſpecially encourage n them Sentiments of Compaſſion to the *Poor*, nd Acts of Kindneſs and Charity to the *Needy*; nd to give ſomething out of the little Stock ou allow them to call their own, to ſuch as re in Want: And frequently make them the

Meſſengers

Messengers of your own Deeds of Charity t the *Poor*, and convey your *Alms* by their Hands 'Tis hardly to be imagined, that Children thu bro't up, would in the Advance of Life, prov *injurious* and *oppressive*.

V. *Educate them in the Way of Diligence an Prudence.* Early assign them some Employ ment and Business, suitable to their Age an Ability, either in Learning or Labour; an endeavour to keep them steady, diligent an industrious therein. Don't bring them up fo several Years in *Idleness*, nor suffer them to strol about in a loose vagrant Manner; by whic Means they will be likely to become so sloth ful, fickle, slippery and deceitful, that you ca have no Dependence on them, and can kee them steady to nothing: And it exposes ther to inumerable Mischiefs and Dangers, and t almost all Kinds of Snares and Tempta tions. *Children* are busy active *Creatures*: I would be one of the sorest Punishments t them, to oblige them to sit still and do no thing. Endeavour therefore to employ thei active *Genius* about something that is useful an and profitable. Bring them up to Business from their very *Childhood*; Assign them som Business, and teach them to be active, read and expert in it. And when they have dili gently improved their Hours for Business, al low them some proper Time for Recreation

so

for too great Reſtraint and too cloſe Confinement will be hurtful to them.

And not only teach them to be thus diligent and active in Buſineſs; But alſo to be *prudent* and *thrifty*, *careful* and *ſaving* in all their Affairs. Many, having been brought up in a ſlottering, waſteful, careleſs, imprudent Manner when they were young; have carried the ſame Temper with them throughout their whole Lives: Thro' Careleſneſs and Negligence they waſte what they have, and loſe a great Part of the Fruit of their Labours. And by the ſame Means they generally become uncomfortable *Neighbours*, and poor Members of the *Common-wealth*. Teach your *Children* therefore to be prudent and thrifty; and to ſuffer nothing to be loſt thro' their own Careleſneſs and Negligence.

VI. *Educate them in the Way of Righteouſneſs, and Honeſty.* Teach them to be juſt and fair, in all their Concerns with Others: And caution them againſt all Kinds of Injuſtice, eſpecially againſt *ſtealing* and *pilfering*, robbing Other's *Gardens* and *Orchards*, or taking any Thing that don't belong to them, and converting it to their own Uſe; ſhew them how wicked *this* would be, what a direct Violation of the ſtrict Command of God, and how odious in the Eyes of the World: And thus beget in them an Abhorrence of ſo hateful a Vice. Early

teach them our Saviour's *golden Rule of Equity* and direct them how to apply it: *All Things that ye would that Men should do unto you, do ye so to them likewise.*

VII. *Educate them in the Way of Truth and Sincerity.* Shew them the great Importance of *Truth*, and endeavour to form them to a Love of it. And to encourage them always to speak the *Truth*, tho' they thereby discover their own Faults, be less severe with them than you would be, if they should go about to conceal them with a Lie. And whenever you catch them in a direct Lie, express your Horror of it, and shew them how much you are amazed at them, and how greatly you are displeased with them.

Discountenance in them also all Kinds of *Equivocation*, and those sly *Tricks* and *Artifices* whereby they learn to impose upon, and deceive one another. If they are indulged in the Habit of Falshhood and Dissimulation when they are young, they too often practice them when they are grown up. Shew them how much more safe and honourable it is, to maintain the *Truth*, and to be sincere in all their Converse; than to walk in Disguise and Hypocrisy: Especially shew them that *lying Lips are an Abomination to the Lord, but such as act truly are his Delight.*

VIII. *Educate them in the Way of Humility.*

Endeavour

Endeavour to form them to an humble, modeſt, condeſcending Temper and Deportment to all Mankind. Teach them to carry themſelves reſpectfully to *Superiors*, and to honour them in all proper Ways: Don't allow them to aſſume Airs of Inſolence and Haughtineſs to *Equals*, nor a ſcornful imperious Behaviour to *Inferiors*; nor ſuffer them to uſurp too much Authority over *Servants* in the Family, nor be too forward to controul and order them.

Don't ſuffer them to deſpiſe the *Poor*, nor to ſcoff at Perſons in low Circumſtances of Life, in mean Apparel, of odd and aukward Behaviour, or under-witted: Shew them how baſe it would be to make a Game and a Deriſion of ſuch; and that they ought rather to pity them, and to bleſs God that they ben't in the like unhappy Condition themſelves. If young People are allowed to tyrannize over ſuch Sort of Perſons, the Humour often ſadly grows upon them, till it diffuſes Inſolence and Arrogance in their Behaviour to all about them. Endeavour then to check their Pride and Vanity: Caution them againſt an high Conceit of themſelves, againſt boaſting of their own Things, and a lofty diſdainful Behaviour towards Others. *A proud Heart and an high Look, are an Abomination to the Lord.*

IX. *Educate them in the Way of Self-denia and in a due Reſtraint of their Humours and Pa ſions.* It would tend greatly to ſecure an advance the Peace and Serenity of their Minds and the Contentment of their Lives; to be abl to controul and govern their own Appetite Humours and Paſſions: They will then g thro' the World with much leſs Vexation t themſelves, and Diſturbance to Others. D not then gratify their Appetites and Humours nor indulge their Inclinations in every Thin they have a Fancy for; but if you judge unſuitable for them, deny them, and teac them to be quiet without it. And never ſuffe them to gain their Point by Clamour an Obſtinacy; for *that* would be to reward ther for the very Thing, for which they ought t be ſeverely reprimanded. And if they ar reſolutely ſet upon a *Trifle*, they ought ſome times for that very Reaſon to be denied; t teach them more Moderation for the Future

And when you undertake to correct then for a Fault, or for their wilful, factious Tem per; go thro' with it, and make them yield

If, for the ſake of Peace, and rather tha have a Noiſe, you yield to your *Children*, an gratify them in every Thing they are violentl ſet upon; and if when you begin to correc them for a Fault, yet as ſoon as they ſet u their Wills, and appear obſtinate, an

ſtubbor

ſtubborn, you ſhould forbear, and begin to ſooth and flatter them; you would ſoon make them obſtinate, wilful and humourſome to an intolerable Degree; and would create yourſelves more Trouble and Vexation with one ſuch ungoverned *Child*, than Others have with a whole Family that are kept under good Subjection. And Perſons that are brought up in their younger Years in the Indulgence of ſuch perverſe Humours and ungoverned Paſſions; too often retain the ſame unlovely Diſpoſitions, when they are grown to be Men and Women, and prove very rough and unpleaſant in their Tempers, very apt to be reſolute and ſet in their own Way, and to be contrary to Others; by which Means they become uncomfortable *Neighbours*, and troubleſome Members of Society, as well as often greatly trouble their own Houſes. While your *Children* therefore are young, and their Reaſon weak, but Paſſions ſtrong; uſe a prudent Care to repreſs the Exorbitances and Violence of them, and to teach them Self-denial and Moderation; and to form them to a peaceable, gentle, yielding Diſpoſition and Behaviour.

SECTION II.

The Method to be observed in the Education of Children.

I. *INSTRUCT your Children with great Plainness*; in the plainest Things of Religion, and by the easiest and plainest Words. While they are but *Babes*, feed them with *Milk*, i. e. with the most obvious and vital Truths of *Christianity*, but reserve the strong *Meat* for maturer Age. It would be very preposterous to go about to teach them some of the most abstruse and misterious Points of *Divinity*, or Matters of *doubtful Disputation*, before we have taught them common and plain *Christianity*; or to make them zealous *Episcopalians*, or *Presbiterians*, rigid *Calvinists* or *Arminians*, before we have made them *Christians*. Endeavour to make them serious and real *Christians*, and not *Zealots* and *Bigots*.

Instruct them in such plain important Things as these, *viz.* in the Knowledge of God who made them, and of *Jesus Christ* the Saviour; in their own Sinfulness, and the Necessity of their Pardon and Sanctification; in the Duties of Faith and Repentance, of Love and Obedience, of Prayer and Praise to God, and of Goodness and Righteousness to Men. Shew them that they are hastning on to Death and Judgment,

Judgment, and must be happy or miserable forever according as they are found at last, good or bad. And teach them such plain and vital Truths in the plainest Manner, and by the most easy familiar Expressions; otherwise you will speak to them in an *unknown Tongue*, and teach them only Sounds and not *Ideas*.

II. *Teach them the Things of Religion in a serious devout Manner.* There is a Pronenes in our Nature to trifle with the sacred Things of Religion; and you should therefore endeavour to guard your *Children* against it, lest they get a Habit of dealing in the great and solemn Things of Religion, without any Seriousnes and Reverence. Don't Indulge yourselves in careles Airs, and an unconcerned Negligence when you are teaching them the Things of God; but speak to them with a becoming Awe of God on your own Spirits; and in such a serious devout Manner, as shall best tend to make them serious, and to affect their Hearts with a Sense of divine Things.

III. *Teach them the Things of God and their own Salvation in a tender affectionate Manner.* Don't appear harsh and unpleasant with them, while you are instructing them in divine Things, or reproach them with their Dulnes and Backwardnes; for this would be the Way to prejudice them against your Instructions: But endeavour in a soft, tender Manner to win and

engage

engage them to mind Religion. In ſuitable Ways expreſs your tender Concern for them; and let them evidently ſee how much you love them, and how deſirous you be to promote their ſpiritual and eternal Good; and what a Joy and Comfort it would be to you, to ſee them walking in the Fear God, and ſeriouſly minding the great Concerns of their own Salvation; in ſuch a tender Manner *Solomon* addreſſes his Son, *Prov.* 23. 15. *My Son, if thy Heart be wiſe, my Heart ſhall rejoice, even mine.*

IV. *Inſtruct them with Patience.* The *Apoſtle* cautions *Parents Eph.* vi. 4. Againſt *provoking their Children to Wrath*, but directs to *bring them up in the Nurture and Admonition of the Lord.* Don't provoke them to Wrath by being haſty and paſſionate, impatient and ſevere with them, eſpecially for little Faults, and meer childiſh Failings: Don't reproach them with their Dulneſs nor upbraid them with their Faults before Others; nor be often complaining of them. This would be the Way to diſcourage and diſhearten them, and to weaken all the Springs of Ingenuity and Ambition in them; and to tempt them in a Sort of Deſpair, to give over all Endeavours to learn, and to do well. But on the contrary, uſe much Patience with them: Conſider they are but *Children*, and don't expect from them beyond their Age and Abilities. Tho' they are backward and dull,

and

and tho' you see little or no good Effect of your Instructions; yet don't be discourag'd, and think 'tis to no Purpose to instruct them. Bear with many of their childish Follies and Weaknesses; and be ready to commend them for what is laudable and praise-worthy. Encourage them in Well-doing, and endeavour to bring them on by Degrees. And the more dull they be of learning, and the greater their Weakness is; take so much the more Pains with them, and exercise so much the greater Patience towards them.

V. *Instruct them frequently.* Often repeat your Instructions and good Counsels to them, giving them *Line upon Line, Precept upon Precept, here a little and there a little.* Improve all occasional Opportunities, in the House, by the Way, and in the Field, to drop some good Counsels to them, and to speak of something that shall tend to their Instruction and Advantage; either in *Things Divine, Moral,* or *Civil.* Thus God commanded his People, Deut. vi. 7. *To teach his Words diligently to their Children; and thou shalt talk of them when thou sittest in thy House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.* Long *Winter Evenings* afford happy Opportunities for the Instruction of your Children, and should be improved in promoting useful Knowledge among them; and should

not

not be wasted in useless and impertinent Visits The *Sabbath*, with the *Evenings* before and after it, are happy Seasons for so good a Work and should be diligently improved in *Catechising* them, in reading to, or making them read the *Word* of God and other good Books in talking to them on Things divine and spiritual, and in giving them good Instruction and Counsels: At such Seasons they are more likely to be free from worldly Thoughts and Cares, and to be in a serious attentive Frame.

VI. *Begin early to instruct your Children.* Says the *Prophet*, *Isai.* xxviii. 9. *Whom shall ye teach Knowledge and cause to understand Doctrine? Them that are weaned from the Milk, and drawn from the Breast.* How happy would it be, as soon as they discover some of the first *Buddings* of Reason; to begin to lead them to some plain and serious Thoughts of their Maker, to teach them to adore the great Author of their Beings and to walk in the Ways of Piety and Virtue Thus filling up their empty tender Minds with Things that are good, and early possessing them with a Sense of Virtue and Religion, would be a hopeful Means of keeping out bad Things And before their Minds are corrupted with vicious Habits, they will be much more open and free to admit Things divine and good. Endeavour early therefore to instill good Things into them; and don't suffer their imperfect

Notions

Notions, their weak Conceptions, and faint Desires, to be lost for Want of Guidance and Instruction.

VII. *Make use of the best* HELPS *you can obtain, for the Instruction of your Children.* The holy Scriptures especially must be your Guide: the plainest Things, and the easiest Expressions contained in them, will afford you the best Assistance. It will be also very serviceable, to make Use of some Books of human Composure, and some plain *Catechisms:* The best that I can advise you to, are Dr. *Watts*'s excellent Setts of *Catechisms*, which are admirably adapted to the weak Capacities of *Children*, and yet so well composed, and contain such substantial Truths, as to be improving to the Minds of Persons of mature Age.

And as your *Children* advance in Years and Understanding, teach them the *Assembly's Catechism*, which contains a *Summary* of the Doctrines and Principles of the *Christian* Religion. And as Dr. *Watts* has explained some of the harder Phrases and more difficult Points of this *Catechism*, so it will be much best to use the Impression which contains these Explanations.

Tho' *Children*, as they arrive to a Capacity of judging for themselves in matters of Religion, should be taught that no *Catechisms* or *Confessions of Faith* are to be set up as certain Tests of Orthodoxy, and infallible Rules of Faith

Faith and Practice; they are only Helps t
underſtand the holy Scriptures, and to give
ſhort and ſummary View of them: And a
far as they agree with the holy Scriptures the
are of great Uſe; but if they are found in an
Inſtances to diſagree with them, or to miſre
preſent the plain Senſe of them, they are nc
to be regarded.

Be willing alſo to take the Advice of wiſe an
pious *Friends*. In ſo hard and difficult a Work
as the right Management and Education c
Children, you will find the Want of the Cour
l and Aſſiſtance of Others, that have ha
ore Experience than yourſelves. Prize there
re their Advice and Direction: And if the
lmoniſh you of ſome of your Miſtakes an
Neglects, accept it in good Part. And a
there are ſome Perſons that have an extraor
dinary and uncommon Talent, in orderin
and managing a Family of Children, and ca
govern them without Noiſe and Tumult; ob
ſerve *ſuch* carefully, and endeavour to cop
after them.

SECTION

SECTION III.

Cautions to be used in the Education and Government of Children.

I. *BE careful to maintain your Authority over your Children*: Behave towards them in such a Manner as that they may honour and respect you. Don't do mean and little Things in their Presence, but ever preserve a due *Decorum* when they are before you. "There is a certain Freedom and Liberty you may take in Conversation with Equals, and may innocently say and do many Things with them, which if you should do before *Children* and *Inferiors*, you would not only seem to disregard them, but teach them to despise you.*" Beware then of mean and silly Talk, and of contemptible Actions before your Children; but endeavour to maintain an honourable manly Deportment towards them.

II. *Be very careful to set them good Examples.* They are very ready to imitate the Examples of those they daily converse with, especially of their *Parents.* And if you live sinful vicious Lives yourselves, how can you expect but that your *Children* should too? And with what Face can you undertake to reprove or

* *Maxima Puero debetur Reverentia.* Cic.

correct them, for those very Faults they s
you live in yourselves? And what Regard c
you think they will pay to your Admonition
when they see you don't regard them you
selves? Be very careful then to set them go
Examples, and thereby to lead them in t
Way they should go. There is a silent b
powerful Force in Examples beyond wh
there is in the most elegant Words. Let yo
Lives then be adorned with all the amiat
Virtues of *Christianity*, that hereby you m
win them over to the like Virtues, and enga
them to become *Followers of you as dear Ch
dren.*

III. *Be very careful to restrain your Childr
from all Kinds of Vice and ill Habits.* Cauti
them against Swearing, and profane La
guage, against Prodigality, Gaming, Inter
perance, lewd Actions and filthy Talk;
gainst Quarrelling, Fighting, *&c.* which th
are in Danger of. Endeavour to convince the
of the dreadful Evil, Guilt and Folly of su
Sins, how hateful and provoking they be
the great God, how mean and shameful t
would hereby render themselves, and what R
in they would bring on themselves both So
and Body: And hereby awaken in them
Fear and Dread of such undoing Evils. Or,
they have already contracted such pernicio
Habits, or are by Degrees getting into the

ſe the utmoſt Care to break them off, and to
o reclaim them. Not only blame them, but
ſe your Authority in making them reform:
Reprove and exhort them, and if they ſtill
erſiſt, be reſolute with them.

And if you would effectually reſtrain your
Children from Evil, be willing to hear and to
e informed of their bad Practices. Tho' it
would be unnatural in you to receive Com-
laints againſt them, which are brought with-
ut Foundation, and without carefully ex-
ming into them; yet beware of that fond
artial Diſpoſition in ſome Parents, never to
elieve their own Children do amiſs, never to
uffer any Complaints to be brought againſt
hem, tho' with ever ſo good Evidence, to
e diſpleaſed with a *Neighbour* or *Friend* that
loes it, and to take their Children's Part. By
uch an imprudent Fondneſs and Partiality,
ou may dreadfully embolden and harden them
n their wicked and miſchievous Practices.

IV. *Be eſpecially careful to reſtrain your Chil-
dren from bad Company*; and to hinder them
rom aſſociating with the Looſe, Vicious, and
Profane. Many hopeful Youths have been
undone by this fatal Snare: They have fallen
a Sacrifice to the Importunities and Entice-
ments of wicked Companions, and to the
weak Indulgence of imprudent *Parents*, who
have contented themſelves to blame what they

ought ſtrenuouſly to have redreſſed: They diſlike their *Children's* going into looſe Company, they blame them, and yet are ſo weak and imprudent as to yield to them; and have not Reſolution enough to reſtrain them. This was the Sin of *Eli*; He only blamed and reproved his wicked *Sons*, when he ought to have uſed his Authority as a *Parent*, and as a *Judge* to have reſtrained them. And therefore God told him, *he would judge his Houſe forever, for the Iniquity which he knoweth; becauſe his Sons make themſelves vile, and he reſtraineth them not.*

And great Care muſt be taken alſo not to admit baſe vicious Creatures into your Families, who will ſet your Children the worſt Examples, and by their baſe Language and ill Behaviour will be in great Danger of corrupting them. Don't, for the ſake of a little worldly Gain, run ſuch Ventures of corrupting your Children, and doing them the greateſt Miſchief. The Importance and yet the Difficulty of keeping *Children* out of the Way of looſe and vicious Company is ſo great that I may well be ſuffered to enlarge a little upon it. While they are young, and their Spirits lively and briſk, ſome Liberty muſt be granted them of converſing and maintaining Society with thoſe of their own Age and ſtanding: And yet, alas! the Generality of

young People in most Places and Neighbourhoods, are so corrupt and extravagant, that if you permit your Children, to frequent their Company, and to join with them in their common *Frolicks* and merry Meetings, without Distinction, there will be the utmost Danger of their being soon corrupted by the ill Examples of such loose Companions, and by Degrees of throwing off all Restraints of the good Education you have given them. And it will have a most direct and fatal Tendency to take off their Minds from the important Things of Religion, and to make them lose all serious Concern for their eternal Salvation.

The more sober and strict People in *Great Britain*, by all Account, don't allow their *Children* such an unbounded Liberty, as we do in general in this Country, of frequenting almost all Sorts of Company, but keep them under much greater Restraints and better Regulation: They don't suffer *them* to go into Company without their Leave; nor to consort with any but such as they approve of, and judge suitable. Without such a Care of their *Children's* Company, they expect to have them corrupted and ruined. And no doubt, but one of the greatest Reasons why so many young People in this Country, that have been brought up in religious Families, prove so corrupt and vicious when they grow up is,

becauſe their *Parents* indulge them in keeping looſe and vicious Company when they are young.

All religious *Parents* therefore, as they regard the Morals of their *Children*, and the Salvation of their immortal Souls, ought to think of ſome Methods to reſtrain them from that unbounded Liberty of going into all Sorts of Company, and of becoming *Mates* and *Fellows* with the mixt Multitude, let their Character be what it will. And tho' it muſt be difficult, eſpecially where the Number of ſtrict religious Families in a Place is ſmall, to reſtrain their *Children* and to begin a Reformation; yet, with Prudence and Reſolution, Something might hopefully be done. And the following Advices may be of Service to aſſiſt you herein.

Endeavour to render your own Company and Society agreeable, entertaining and profitable to your *Children*, that they may prize it, and delight in it; and alſo as far as you can, to provide them agreeable Friends and Companions at home, with whom they may have ſome entertaining Exerciſe or innocent Diverſion; and by that Means have the leſs Inclination to run abroad.

And as your *Children* grow up to an Age fit for Company and Society, don't ſuffer them to make the Looſe, Vicious and Profane their chief

chief and moſt intimate Companions, nor to join in Frolicks with ſuch. And tho' you ſhould by no Means teach them to be ſcornful to ſuch Sort of Perſons, nor to treat them with Contempt, yet you ſhould endeavour to convince them, how odious and ſhameful it would be for them to keep Company with the Vicious and Profane, what a Blot it will bring on their own Reputations, and what Danger they are in of being corrupted and undone thereby; and how much more honourable and ſafe it is for them to keep Company with the Sober, Virtuous and Religious. And thus endeavour to beget in them a Senſe of Honour, Virtue and Praiſe. Again,

Let your *Children's* Company be only ſuch as you approve of; and let it be only with your Leave that they go into it. And give them a ſtrict Charge to behave themſelves well, and not to allow themſelves in any Thing that is baſe, diſorderly and vicious. Nor ſuffer them to be out late, and at unſeaſonable Hours, and for the Sake of Company, to be abſent from Family-Worſhip, and to overturn Family Order; But inſiſt on their keeping regular and ſeaſonable Hours.

Moreover, ſince it is very difficult for a ſingle Family to act alone, let ſeveral pious *Parents* and *Heads of Families* in Neighbourhoods conſult among themſelves, and concert

ſome

ſome Meaſures together, for reſtraining their *Children* from Vice and looſe Company, and for their orderly Behaviour: And let them agree to act jointly herein, and to ſtrengthen one another in ſo good a Deſign; and that each One will caution and reſtrain his own Children.

Take Pains alſo among your Neighbours, whom you obſerve remiſs in family Government, and whoſe *Children* are profane, vicious and diſorderly; go to them, and in a prudent, friendly, ſerious Manner remind them of their Neglects, and exhort and perſwade them, if poſſible, to take more Pains with their *Children*, and to uſe greater Care to reſtrain them from bad Company, and from vicious Practices, and to govern them well.

If *Profeſſors* of Religion and pious Parents, would thus agree to govern and reſtrain their *Children*, and carefully follow ſome ſuch Directions, what happy Effects would it ſoon produce?

V. When you cannot otherwiſe govern and reſtrain your *Children*, you muſt uſe Correction. Moſt Parents find the Neceſſity of taking the *Wiſe-Man's* Advice, Prov. xxiii. 13, 14. *Withhold not Correction from a Child; for if thou beat him with a Rod he ſhall not die; thou ſhalt beat him with a Rod, and ſhalt deliver his Soul from Hell.* And that you may uſe ſuch kind

kind of Discipline in a proper Manner, take the following Cautions.

1. *Don't take the Rod and use Severity till other Means fail.* Endeavour in the first Place to convince them of their Faults, shew them the Unreasonableness of them; warn them against them, and exhort them to do better. Shake the Rod over them, and let them know what they must expect if they do not amend. Thus let them see with what Unwillingness and Reluctance it is that you correct them; and how gladly you would forbear, if they would reform.

2. *Beware that your Corrections be not too frequent*, nor inflicted for every little Fault: For your *Children* will then be in Danger of hardening under the repeated Strokes, and of losing that ingenious Shame that adds the greatest Sting to what they suffer; yea they will be in Danger of being rendered aukward, dull and senseless thereby. Those *Parents* that are very often whipping their *Children*, seldom have them under good Regulation. Many of their childish Follies must be winked at.

3. *Beware that your Corrections be not too Severe and Harsh.* The End of Correction is Amendment; and such a Degree of it therefore as begets in them a Dread of committing the like Crimes again, and as excites proper Shame, Relentings, and Resolutions to do better

ter, is ſufficient. Some *Maſters* and *Parents*, when they correct a *Servant* or a *Child*, ſeem to caſt off all Tenderneſs and Compaſſion, and to proceed with a great Degree of Cruelty and Fierceneſs. They are hard hearted and deaf to the Cries and Intreaties of the ſuffering *Child*; and appear more to gratify their own Reſentments and ſavage Tempers, than to deſire his Reformation. Some Crimes indeed are ſo heinous as to deſerve ſevere Puniſhment, and ſome *Children* and *Servants* are ſo baſe and obſtinate, that they cannot be governed without it. But great Care muſt be taken not to exceed due Bounds, eſpecially not to continue the Stripes when they cry for Mercy, and ſhew proper Signs of Submiſſion, and Reſolutions to do better. By uſing exceſſive Degrees of Severity, you are in Danger of begetting a laſting Hatred and Ill-will in your *Children* and *Servants* againſt you, and of making them ſecretly deſpiſe all your Inſtructions, Counſels and Admonitions. And therefore,

4. *Beware that you don't correct them in a Rage*, and under the Influence of furious Paſſions. Tho' you may well ſhew your Diſpleaſure and Reſentments for their ill Behaviour, yet if your Spirits are ſo heated as to be tranſported beyond the ſober Exerciſe of Reaſon, you are wholly unfit to correct them, and

and ought to withhold your Hands till you have Time to cool. If you correct them in the Heat of Paſſion, you are in Danger of being ſo ſevere with them, as greatly to repent it afterward. And by indulging ſuch furious Paſſions towards thoſe who cannot oppoſe you, you will be likely more and more to ſour your own Spirits; furious Paſſions will increaſe upon you.

5. *Don't be too ſudden and haſty in your Corrections*; But firſt call your *Children* to Account; and give them Time and Opportunity to anſwer for themſelves: And don't proceed againſt them without ſufficient Evidence: But with *Job*, hear the Reaſonings of your *Children* and *Servants*, and conſider what they have to ſay in their own Vindication. And if they ingeniouſly confeſs their Faults, and promiſe Reformation, 'tis Prudence ſometimes to forgive them. But if you judge it neceſſary to proceed to Correction, reaſon the Caſe fairly with them; ſet their Crimes in a plain Light before them; and ſhew them their Incorrigibleneſs, that they may ſee that Correction is both juſt and neceſſary. And when you have once ſufficiently chaſtized them for any Crime, adone with it; don't repeat it on every Occaſion, nor upbraid them with it.

6. *Be careful not to carry an unſteady and uneven Hand, in the Government and Regulation of your*

your Children. Don't one While neglect then and take no Notice of their bad Practices and another While set up to be exceedin strict with them, and to deal with them s every Fault. To be thus exceeding remis and exceeding strict by Turns, proceeding b Fits and Starts, is not the Way to have yo *Children* in good Subjection, and well regu lated. While you are thus remiss and negl gent of them, they will learn to be idle, ar get into such bad Practices as cannot be easi reformed. And tho' by your Turns of Sev rity, you may check them and keep them Awe for a little While; yet as you grow l and remiss again, they will again return their bad Practices. Endeavour then to steady in your Conduct of your *Children*, a to maintain a constant Care of them.

7. *Let both the Parents take Care to act Concert*, and to unite their Endeavours for t well Regulating of their *Children:* For th when one *Parent* sees the *Other* grosly m it, he or she may well remind the *Other* of t Mistake; and especially the tender Moth may well be allowed, to moderate and soft the too rough and severe Passions of the F ther, yet let there be as little Disagreement possible in the Presence of your *Children* Don't accuse or complain of one another to them; but discourse of such Things b

twe

tween yourſelves. While one *Parent* is careful and diligent to teach and govern the *Children*, and to ſet them a good Example, let not the Other be careleſs and negligent, and ſet a bad Example. By this Means you will counteract One another; and One will be in danger of doing as much Hurt as the Other does Good. As you have an equal Intereſt in the *Children*, ſo endeavour to maintain an equal and joint Care of their Education.

Finally, Don't treat your *Children* as if they were *Men* while they are *Boys*. Don't let them have their Heads, and become their own Men too ſoon. But while they are *Children*, treat them as *Children*; and when they are grown up, let them ſtill remember the Deference and Reſpect they owe to you.

SECTION IV.

Motives for the religious and good Education o Children.

THERE are several Considerations tha ought powerfully to awaken your utmo Diligence and Faithfulness in the Educatio of your Children.

I. *Consider the incomparable Worth of your Chil dren*; what superior Attainments they may ar rive to, and what noble Purposes they ar capable of answering. Tho' they are born i a weak, tender, helpless Estate, yet they ar intelligent Beings, and endowed with the no ble Principle of Reason, and are capable o making large Improvments in divine Knowledg and moral Excellencies; capable of searchin out something of the Glories of the eterna God, and of his wonderful Works; capa ble of understanding the Relation they stan in to their Maker, and the Duty they ow to him; capable of becoming Servants of th eternal *Jehovah*, of imitating him in moral an intellectual Perfections, and of enjoying h happifying Favour: They are capable of be coming the *Disciples* and *Friends* of the bless *Saviour*, and of partaking of the rich Blessing of his Redemption. Yea they are, in their *Spirit* immortal, and designed for an immortal E

isten

ſtence, for an endleſs Duration; are allied to holy *Angels*, and ſuperior *Intelligences* in the heavenly World: They are capable of partaking of *their* ſhining Glories, and ſuperior Pleaſures; and of joining with them in their noble Employments, and exalted Praiſes to the eternal Being for ever and ever.

And now, how animating and tranſporting muſt the Tho't be, of forming your *Children* to ſuch noble Purpoſes; and of aſſiſting them, by a wiſe and good Education, to anſwer ſuch excellent Deſigns? Muſt not your Breaſt be inſpired with noble Sentiments, of cultivating and enlarging their rational and immortal Powers, of forming them for the Honour and Service of their Maker, of training them up for the *Angelick* World, and of being the happy Means of preparing them for the ſuperior Employments and Bleſſedneſs of the immortal State? But on the other Hand, how melancholy muſt the Thought and Reflection be, if their rational Powers ſhould be uninſtructed, uncultivated, and dreadfully perverted, and their immortal Souls for ever loſt thro' your Negligence? Therefore,

II. *Conſider, that a wiſe and religious Education of your Children would be a hopeful, and direct Means of advancing their beſt Intereſt.* How many, alas, of good ſenſe and ſuperior natural Abilities, have been grievouſly hurt either by Neglects,

or wrong Methods in their Education? They have by the very Method of their Education, been formed to Peeviſhneſs, Moroſeneſs, Wilfulneſs, Pride, Deceit, Profaneneſs and Immodeſty: The very Method of their Education has led them to ſuch baſe Things. And if ſuch Perſons ever become truly religious, yet they find it much harder to deny themſelves, to conquer their baſe Paſſions and ill Habits, and to behave virtuouſly, than if they had been well educated and governed when they were young: And they too often never quite maſter their baſe Tempers, but they remain with them in ſome Degree all their Days; and render them much more imperfect *Chriſtians*, and much leſs amiable and uſeful in the World, than otherwiſe they would have been.

A good Education is an excellent Means of refining the Tempers of Perſons, and of promoting amiable and virtuous Diſpoſitions in them; and it lays a good Foundation for their behaving well all their Days, and proving great Bleſſings to all about them in the various Relations of Life. It directly tends to reſtrain them from Evil, to increaſe their Knowledge of God, to excite them early to ſeek his Favour, to live in his Fear and to behave with Wiſdom, Goodneſs and Faithfulneſs to Men. And oh, how much would their true Intereſt be advanced hereb

hereby? And tho' they will not, with all the Accompliſhments of Nature and Education, become truly holy, and the Children of God in a ſpiritual Senſe, without the renewing Grace of God, yet *this* would be a hopeful Means of their obtaining ſo great a Bleſſing. As you therefore deſire your Children's true Intereſt in this World, and their Happineſs in the World to come, carefully *train them up in the Way they ſhould go.* Again,

III. *Conſider that they are your own Children, and are allied to you by the neareſt Ties of Nature.* The Principles of Nature muſt ſtrongly incline you to love your own Offſpring, to be tender of them, and to be concerned for their Happineſs. The God of Nature has wiſely implanted in your Breaſts, Sentiments of Compaſſion towards your young Children, and has taught you, by *natural Inſtinct*, to be tender of them, and to provide for and protect them: And if you ſhould therefore be negligent of of their Education, or over rigorous and ſevere with them, or ſhould indulge them in hurtful Paſſions and Practices, you would contradict the very Principles of Nature, and be inhuman to them. Shall not your natural Fondneſs and tender Regard to your Children, put you upon the moſt ſolicitous Endeavours to promote their beſt Intereſt? Can you have ſuch a tender Affection for them, and yet bear

to see them live uninstructed, and in Ignorance of their Maker, in the careless Neglect of their own Salvation, in the Indulgence of perverse Humours and lawless Passions, and in ungodly vicious Courses, walking on in the Paths of the Distroyer? Would not this look as if you had cast off all Bowels of Compassion towards them? O that your natural fond Affection to them, might be an effectual *Spur* to quicken you to the greatest Diligence and Faithfulness to promote their best Interest, and to bring them into the Ways of Wisdom and Piety. Endeavour to look upon your *Children* in such a View, as shall be likely to awaken all the tender Sentiments of Nature within you towards them. Consider them as little Parts of yourselves, as Creatures whom you (under God) have brought into Being; that they derive innate Corruption from you; that they are surrounded with many Snares and Dangers; and their Powers of Body and Mind are weak and tender, and greatly require your Care and Help to cultivate and improve them. And O that your Hearts may so yearn toward them, as to be excited to take the utmost Pains with them, *and even to travel in Birth again of them, till Christ be formed within them.*

IV. *Consider that your own Comfort in your Children very much depends upon a good Education of them.* *Solomon* often repeats the Remark; a wise

wiſe Son maketh a glad Father, but a fooliſh Son is the Heavineſs of his Mother. If your Pains and Labours with your *Children* have been ſucceeded, and by Means thereof they become truly religious, you will have the Satisfaction of ſeeing them walk in the Truth, than which nothing can afford greater Joy to pious Parents. And their dutiful grateful Behaviour to yourſelves will hereby be ſecured: And if Providence ſhould ſpare you to an advanced Age, they will prove great Comforts to your declining Years. And when your Service ſhall be over, and you are taking your Leave of the World, what a Comfort muſt it be to you to think, that you leave thoſe behind you who will appear for God in your Stead, and prove the Supports of Religion in a declining Age?

But if you ſee your *little Ones* grow up for the Deſtroyer, and turning aſide from the Truth, and from the Paths of Duty and Happineſs, and giving themſelves over to Vice and Wickedneſs, (as there is great Danger they will if you neglect your Duty to them) alas how greatly will they increaſe your Labours, and aggravate your Sorrows! What Diſtreſs and Anguiſh may you endure from what you ſee and fear concerning them! By their vicious ungodly Lives, and by their unkind and undutiful Behaviour towards you, they will be likely to haſten the Infirmities of Age upon you;

you; and may even be a Means of *bringing down your gray Hairs with Sorrow to the Grave.*

V. *Consider, that a religious and good Education of your Children, would be a likely and direct Means of transmitting Religion to future Generations.* The rising Generation well instructed, and brought up in the serious and devout Worship of God, and in the Ways of Wisdom and Virtue, will hopefully learn to fear and serve the God of their *Fathers*, and prove Ornaments and Supports to Religion in their Day. And there is also Reason to hope they will be as careful to educate their own *Children*, in a religious, virtuous Manner, as you were to educate them: They will maintain the same devout Worship of God in their Houses, as you did in yours; will set the same good Examples, and will repeat the same divine Instructions to their *Children*, as you gave to them. And their *Children* after them, will again hopefully arise, and do the same to their Heirs: And thus your Race will become a truly godly Race, and Religion will be maintained in your *Families* from Generation to Generation: And there may be Thousands of your remote Posterity, that perhaps never so much as heard of your Name who yet (under God) may owe, not only their Being, but also their Religion and Happiness to you. And O, what a pleasing Prospect does this give us of the

the Generations to come! What a happy Token that Religion will live, and be maintained in the World when we are dead! For this Reaſon, the *Law and Teſtimony which God appointed for Iſrael of Old, He commanded the Fathers to make known to the Children, that the Generation to come might know them, even the Children which ſhould be born, who ſhould ariſe and declare them to their Children, that they might ſet their Hope in God, and not forget his Works.* as in *Pſalm* lxxviii. 5. &c.

Whereas, on the other Hand, the Neglect of a wiſe and good Education of *Children*, and ſuffering the riſing Generation to live and grow up uninſtructed, and in the Ways of Sin and Vice, give us the moſt melancholy Views of Poſterity, and are dark and diſmal Preſages of the almoſt unavoidable Degeneracy and Wickedneſs of the Ages to come. Altho' you, who are now on the *Stage of Action*, are ever ſo religious yourſelves, yet if your *Children* are neglected and uninſtructed, and are profane and extravagant, what will become of Religion in the World when you are dead? It muſt neceſſarily ſink and fall with you. As you have any Concern then to maintain the Honour of God in the World, and to tranſmit Religion to future Generations, carefully train up your *Children* for God.

VI.

VI. *Consider again the great Charge, and the important Trust God has committed to you in your Children, and the solemn Obligations you are under to train them up for Him.* The God of Nature has committed them to your Care, and as it were says to you, "take these *Children* and Nurse them for me." And the most of you have laid yourselves under solemn Covenant Engagements to bring them up for God. You have devoted them to God and *Christ* in *Baptism*; and have therefore bound yourselves in the most solemn Manner, to teach them the Knowledge and Fear of God, and to use your faithful Endeavours to gain them over to the Ways of Wisdom and Piety. And the great God will call you to a strict Account, how you have discharged this great Trust, and fulfilled these sacred Obligations. When you have devoted your *Children* to God in *Baptism*, and solemnly engaged to bring them up for him, can you bear the Thoughts of neglecting them, and thereby proving false and treacherous to such sacred Engagements? And will not your Account be very uncomfortable, yea very terrible in that great Day? How dreadful would it be, to have your wicked miserable *Children* rise up against you in Judgment, and accuse you of wretched Unfaithfulness to them, and as being the great Cause of their Undoing?

But

But if you are then found faithful, and it shall appear that you have carefully taught them the Way of the Lord, have restrained them from Vice and Wickedness, and seriously reminded them of their Covenant Engagements to God, how joyful will your Account be? And if your Pains and Labours have been succeeded, and have proved effectual for their Good, how greatly will it add to your Crown of Rejoicing? You will be able to say with unutterable Satisfaction, "here am I, and the Children thou hast given me: Thou committedst them to my Trust, and I thro' Grace have faithfully discharged it; and thou hast succeeded my Endeavours, and answered my Requests for them; and to thy Name be the Glory and the Praise:" And how graciously will the Judge accept and reward you; and will say to you, "the Care and Pains thou hast taken with these my Children, I accept as done to myself: Thou hast been faithful over a few Things, I will make thee Ruler over many Things; enter thou into the Joy of thy Lord." *Amen.*

FINIS.

ERRATA.

Page 34 Line 3 from the Top, for the read thee
p. 35 l. 9 from Bottom, for Worſhip read Worthine
p. 74 l. 9 from Bottom, practice read practiſe
p. 82 l. 13 from Top, ye read he
p. 93 l. 13 from Bottom, ingenious read ingenuous
p. 95 l. 13 from Bottom ingeniouſly read ingenuouſ

B. P. L. Bindery,
MAY 17 1907